

107
M I X T
CONTEMPLATIONS
IN BETTER
T I M E S.

By THOMAS FULLER. B.D.



*Let your moderation be known to all men
the Lord is at Hand.*

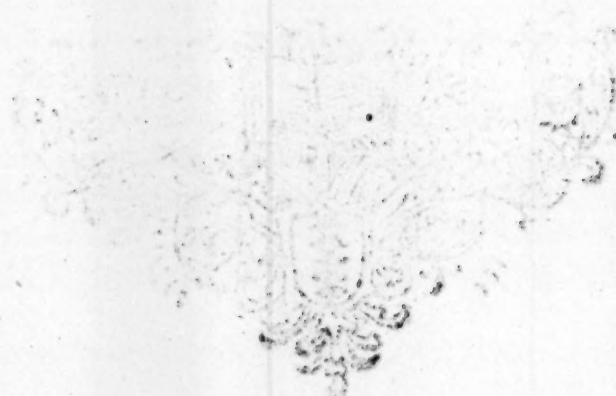
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PREFACE

BY THE AUTHOR



THE AUTHOR'S ADDRESS

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To the truly Honourable and most

V I R T U O U S L A D Y,

The L A D Y

M O N C K.

M A D A M,

I Had the happinesse
(some *sixteen* yeares
since,) to be *Minister*
of that *Parish* wherein your
Ladyship had your Nativity,
and this I humbly conceive
doth afford me some title to
dedicate my weak endeavours
to your Honour.

a 2

It

The Epistle

It is notoriously known in our *English Chronicles*, that there was an **ILL MAY DAY** *anno Dom.* 1517. in the nineth year of K.*Henry* the 8, wherein much mischief was done in *London*, the lives of many lost, and Estates of more confounded.

This last **GOOD MAY DAY** hath made plentifull amends for that *evil one*, and hath laid a foundation for the Happinesse of an almost ruined *Church* and *State*; which as under God it was effected by the Prudence and Valour of your Noble & most Renowned *Husband*, so you are Eminently known to have had

Dedictory.

had a *finger*, yea an *hand*, yea
an *Arme* happily *Instrumental*
therein. God reward you with
Honour here, and **Glory** here-
after, which is the desire of mil-
lions in the three Nations,
and amongst them of

*Your Honours most humble
Servant,*

Zion Col.

May 2. 1660.

THOMAS FULLER.



To the Courteous Reader.

Iustly presume thee too much *Christian* and *Gentleman* to trample on him who prostrates himself. I confesse my self subject to just censure, that I have not severally sorted these Contemplations setting such;

Which are {
1. of Scripture.
2. *Historicall.*
3. *Occasionall.*
4. *Personall.*

Distinctly by themselves which now are confusedly heaped or rather hudled together.

This I confess was caused by my hast, the Presse hourly craving with the daughter of the Horse-leach, *give, give.*

However such a confused *Medlie* may

may passe for the lively Embleme of
THESE TIMES the subject of
this our Book. And when *these times*
shall be reduced into better order,
my Book (at the next impression)
may be digested into better method
mean time I remain,

Thy Servant in Christ Iesus
THOMAS FULLER.



MIXT
CONTEMPLATIONS
ON THESE
TIMES.

I.

Play an after-game.

WE read how at the re-build-
ing of the walls of *Ierusalem*
Neh. 3. 12. *Next unto him*
repaired Shallum the son of
Halloesh, he, and his daughters. Was it
Womans-work to handle a *Trowel*?
Did it consist with the modesty of
that *Sex* to clamber *Scaffolds*?

Surely those *Females* did onely re-
pair by the *Proxy* of their *Purses*, in
A which

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which sence *Solomon* is said to have built the Temple.

Our weaker sex hath been overstrong in making and widening the Breaches in our *English Zion*, both by their *Purses* and *Perswasions*. To redeem their credit, let them hereafter be as active in *Building*, as heretofore they were in *Breaking down*.

Such wives, who not only lye in the bosoms, but lodge in the affections of loving husbands, who are impowred with places of Command, joyning **IMPORTANTIE** to their **OPPORTUNITIE**, may be marvellously *instrumental* to the happinesse of our Nation.

We read of *Ahab* [1 King. 21. 25.] that none was like him, who sold himself to work wickednesse in the sight of the Lord whom *Iezabel* his wife stirred up. By the same proportion that person will prove peerlesse in piety, who hath a godly consort in his bosome, seasonably to incite him, who

is so forward in himself to all honourable actions.

II.

Miraculous Care.

WE read Luk. 13. 11. of a woman, who had a *Spirit of infirmity* eighteen years, and was bowed together; and could in no wise lift up her self. This woman may passe for the lively Emblem of the *English Nation* from the year of our Lord 1642. (when our wars first began) unto this present 1660. are eighteen years in my Arithmetick; all which time our land hath been bowed together, past possibility of standing upright.

Some will say that the weight of heavy *Taxes* have caused this crookednesse. But alas! this is the *least* and *lightest* of all things, I reflect at in this allusion. It is chiefly the *weight of our sins* [Heb. 12. 1.] which doth so easily beset us. Our mutual malice

and animosities which have caused this incurvation.

A pittifull posture wherein the *face* is made to touch the *feet*, and the *back* is set above the *head*. God in due time *set us right*, and *keep us right*, that the Head may be in its proper place. Next the *Neck* of the *Nobility*, that the *Breast* of the *Gentry*, the *Loins* of the *Merchants* and *Citizens*, the *Thighs* of the *Yeomantrie*, the *Legs* and *Feet* of *Artificers* and *Day-labourers*. As for the Clergy (here by me purposely omitted) what place soever shall be assigned them; If *low*, God grant *patience*; If *high*, give *Humility* unto them.

When thus our Land in *Gods leisure* shall be restored to its former rectitude, and set upright again, then I hope she may leave off her **STEEL-BODIES** which have galled her with wearing them so long, and return again to her peaceable condition.

Hand

III.

Hand on Mouth.

IT is said Gen. the 6. 11. *how before the flood, the earth was filled with violence.* Some will say (with Nicodemus) *how can these things be,* violence being Relative, and requiring a Counter-part. Though such Tyrants were Hammers, others must be Patient-Anvils, for them to smite upon. Such persons purely passive in Oppression, were to be pittied, not punished, to be delivered, not drowned in the flood.

But the answer is easie, seeing we read in the same Chapter vers. 5. *That God saw, that the imaginations of the thoughts of man was only evil continually.* God plainly perceived that the sufferers of violence would have been Offerers of it, if impowred with Might equall to their Malice. Their Curstnesse was as sharp, though their

6 *Mixt Contemplations*

Horns were not so long, and what they lacked in *Deed* and *actions*, they made up in *Desires* and *Endeavours*. So that in sending a generall *Deluge* over all, God was clearly just, and men justly miserable.

Let such *English* men, who have been of the *depressed party* during our *Civill Wars*, enter into a scrutiny and serious search of their own soules, whether or no (if armed with power) they would not have laid as great *Load* on others, as themselves underwent. Yea, let them out of a *godly jealousie* suspect more *Cruelty* in themselves, then they can conceive. Then will they find just cause to take the blame and shame on themselves, and give God the glory, that he hath not drowned all in a generall *Deluge* of *Destruction*.

IV.

At last.

A Ladie of quality formerly forward to promote our Civil Warres, and whose well-intending Zeal had sent in all her Plate to Guild-hall, was earnestly discoursing with a Divine concerning these Times a little before Dinner; Her face respecting the Cup-bord in the Room, which was furnished with plenty of pure Venice Glasses: Now (said she) I plainly perceive, that I and many of my Iudgement have been abused with the specious Pretences of Liberty and Religion, 'till in the undiscree pursuance thereof we are almost fallen into Slavery and Atheisme.

To whom the other betwixt jest and earnest replied; *Madam, it is no wonder, that now your eyes are opened: for so long as this cup-bord was full of thick and massie Plate, you could*

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perceive nothing through them; but now so many clear and transparent Glasses are substituted in their room, all things are become obvious to your Intuition.

The possessing of superfluous Wealth, sometimes doth hinder our clear apprehensions of matters; like a *Pearl* in the eye of the Soul, prejudicing the sight thereof; whilst poverty may prove a good *Collyrium*, or *Eye salve* unto us, to make a true discovery of those things we know not before.

V.

Mistaken.

I Beheld Honour as of a mounting and Aspiring Nature; and therefore I expected (rationally enough as I conceive) to have found it ascending to the Clouds.

I looked upon Wealth as what was *Massie, Ponderous*, and by Consequence

sequence probable to settle and be firmly fixed on the Earth.

But oh! how much is my expectation frustrated and defeated? for *David* [Psalm 7. 5.] maketh mention of *honour lying in the dust*: and *Solomon* his son [-Prov. 23. 5.] informeth me, how *riches certainly make themselves wings, and flee away as an eagle toward heaven*: what I looked for below, is tow'rd aloft, and what I expected above is fallen below.

Our age hath afforded plentiful Experiments of both: *Honour* was near the dust, when a new Nobility of a later stamp were in a fair likelihood to have out-shined those of a purer standard. The wealth of the Land doth begin (to use the *Faulconer's phrase*) to *flie to lesen*. And if these Taxes continue, will soon *flie out of sight*. So uncertain and unsafe it is for men to bottom their happinesse on any earthly perfection.

VI.

Truth.

I Saw a traveller in a terrible tempest take his seasonable shelter under a fair and thick Tree: it afforded him protection for a good time, and secured him from the rain.

But, after that it held up, and was fair round about, he unhappily continued under the Tree so long, till the droppings thereof made him soundly wet, and he found more to condemn his weaknesse, then pity his wetting.

A Parliament is known to be the best Refuge and Sanctuary to shelter Us from the tempest of violence and oppression. It is sometimes the *Sole* and alwayes the *Surest* Remedy in that kind. But alas! The late Parliament lasted so *Long*, that it began to be the grievance of the Nation, after that the most and best *Members* thereof were violently excluded.

The

The remedy turned the Malady of the Land, and we were in fear to be drowned by the droppings of that Tree, if God of his gracious goodnesse had not put an unexpected period to their Power.

VII.

After-born.

A Ladie big with Child was condemned to Perpetual Imprisonment, and in the Dungeon was delivered of a Son; who continued with her 'till a Boy of some bignesse: It happned that one time he *heard* his Mother (for *see* neither of them could, as to discern in so dark a place) bemoan her Condition.

Why Mother (said the Child) do you complain, seeing you want nothing you can wish, having clothes, meat and drink sufficient; Alas! Child (returned the Mother) I lack Libertie, Converse with Christians, the light of the
the

the Sun, and many things more, which thou being Prison-born, neither art nor can be sensible of in thy condition.

The POST-NATI, understand thereby such *Striplings* born in *England*, since the *Death* of *Monarchy* therein, conceive this land their mother to be in a good Estate. For one fruitfull harvest followeth another, commodities are sold at reasonable rates, abundance of brave clothes are worn in the City, though not by such persons, whose *Birth* doth best become, but whose *Purses* can best bestow them.

But their MOTHER - ENGLAND doth justly bemoan the sad difference betwixt her *present* and *former* condition, when she enjoyed full and free trade without payment of *Taxes*, save so small, they seemed rather an *acknowledgement* of their *Allegiance*, then a *Burthen* to their *Estate*; when she had the *Court* of a *King*, the *House* of *Lords*, yea and the
Lords

Lords House, decently kept, constantly frequented, without *falsehood* in *Doctrine* or *Faction* in *Discipline*. God of his goodnesse restore unto us so much of these things, as may consist with his glory and our good.

VIII.

An Heap of Pearles.

I Saw a servant-maid at the command of her Mistrisse *make, kindle* and *blow* a fire. Which done, she was posted away about *other* businesse, whilst her Mistrisse enjoyed the benefit of the fire. Yet I observed that this servant, whilst industriously employed in the kindling thereof got a more *general, kindly* and *continuing* Heat, then her Mistrisse her self. Her heat was only *by her* and not *in her*, staying with her no longer then she stayed by the chimney, whilst the warmth of the maid was *inlaid*, and equally diffused through the whole body. .

An

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An *Estate* suddenly gotten is not so lasting to the Owner thereof, as what is duly got by industry. *The substance of the diligent* (saith Solomon Prov. 12.27.) *is precious*. He cannot be counted poor that hath so many *Pearles, precious brown bread, precious small beer, precious plain clothes, &c.* A comfortable consideration in this our age, wherein many hands have learned their Lesson of labour, who were neither born nor bred unto it.

I X.

Silent Sadness.

TWO Captains on the same side in our Civil Warres, Discour-
sing together, one of them (with small cause & without any measure) did intolerably boast of his personal Performances, as if he had been of the *Quorum* in all considerable actions: at last not ashamed of, but weaned with his own loquacity, He desired the other Captain to relate what service

vice he had done in these wars; } To whom he returned, *Other men can tell you of that.*

We meet with many (living at the sign of the *Royalist*) who much brag of their *passive services* (I mean their *sufferings*) in the late wat. But that *Spoak* in the *wheel*, which creaketh most, doth not bear the greatest burthen in the *Cart*. The loudest *Cryers* are not alwaies the largest *Loosers*.

How much hath Sir *John Stowel* lost? How many *new Gentlemen* have started up out of the Estate of that *ancient Knight*? What hath the *Lord Craven* lost? Whither *more*, or *more unjustly* hard to decide? Others can tell of their and many other mens sufferings, whilest they themselves hold their peace.

Here we dare not *speak of him*, who, though the greatest looser of all *speaketh nothing of himself*; And therefore his silence putteth a greater Obligation on us both to pitty him
here

here on Earth, and pray for him to Heaven.

X.

Lost and Kept.

THis seeming Paradox will on examination prove a real Truth, viz. That though *Iob* lost his *seven Thousand* Sheep consumed by fire of God [Iob 1. 16.] (understand it, by His *Permission* and Satan's *Immission*) yet he still kept the Wool of many of them.

For *Iob* in the Vindication of his Integrity (not to *Praise* but *Purge* himself) doth relate how *the loins of the poor* blessed him, being warmed with the fleece of his Sheep, [Iob 31. 20.] So much of his wool (in the cloth made thereof) he secured in a safe hand, lending it to God (*in poor people*) [Pro-v. 19. 17.] as the best of debtors, being most *able & willing* to repay it. Such,

Such, as have been plundered of their Estates in these Warres, may content and comfort themselves with this consideration; That so long as they enjoyed plenty, they freely parted with a proportion thereof to the relief of the poor: What they gave, that they have, it still remaineth theirs, be safely laid up for them in a place, where *rust and moth do not corrupt, and thieves break through and steal.*

XI.

All.

THe *Magdeburgenses*, out of a Spirit of opposition to the Papists, over-prizing the person and Actions of *S. Peter*, do in my mind on the other side too much decry him, causelessly cavilling at his words to our Saviour [Mark 10. 28.] *Ecce reliquimus omnia, Behold we have left all and followed thee.*

B

What

What (say they) *had he left*? He maketh as if he had left great matters, and a mighty Estate, whereas this his ALL was not more then an old ship, some few rotten nets, and such like inconsiderable accommodations.

But Bellarmine (alwaies ingenuous, sometime Satyrical) payeth them home for their causelesse exception against that Apostle, *What* (saith he) *would they have him have left more then he had*: ALL was ALL, how little soever it was.

Different, I confesse, is the *Standard* and Measure of mens losses in this time. Some, in preserving of their consciences have lost *manners*; others *Farms*, others *Cottages*. Some have had a *Hin*, others a *Homer*, others an *Ephah* of afflictions. However those men must on all hands be allowed the greatest Loosers, who have lost ALL (how *small* soever that their ALL was) and who with the *Widdow* [Mark 12. 44.] have parted

parted with ἐξου τὸν βίον αὐτῶν, All their Livelyhood.

XII.

Good Accountant.

I Was present in the West Country some 25. yeares since, when a Bishop made a partage of money collected by a Brief, amongst such who in a Village had been sufferers by a Casual Fire; one of whom brought in the Inventory of his losses far above all belief.

Being demanded how he could make out His losses to so improbable a proportion, he alledged the burning of a PEAR TREE (growing hard by his House) valuing the same at twenty years purchase, and the Pears at twenty shillings per annum; (presuming every one would be a Bearing year) and by such windy particulars did blow up his losses to the summe by him nominated.

Some pretend in these wars to have lost more *thousands* then ever they were possessed of *hundreds*. These reckon in, not only what they *had*, but what they *might*, *yea would have had*. They compute not onely their *possessions*, but *reversions*, *yea* their *probabilities*, *possibilities* and *impossibilities* also, which they might *desire*, but could never *hope* to obtain.

The worst is, I might term many of these men ANTI-MEPHIBOSHETS, who out of his loyalty to David 2 Sam. 19. 30. *Let them take all, (said he) forasmuch as my Lord the King is come home again in peace unto his own house*. But these, except they may have *all*, and *more then all*, they ever possessed, care not a whit, whether or no the King ever return; So unconcerned are they in his condition.

XIII.

No tittle of Title.

TWo young *Gentlemen* were comparing their revenues together, *vying* which of them were the best. My *Demeans* (saith the one) is worth *two*; but mine (saith the other) is worth four hundred pounds a year.

My *Farms* (saith the one) are worth *four*; but mine (saith the other) are worth *eight* hundred pounds a year.

My *Estate* (saith the one) is my own, to which the other returned no answer, as conscious to himself, that he kept, what lawfully belongeth to another.

I care not how small *my means* be, so they be *my means*: I mean my own without any injury to others. What is truly gotten, may be comfortably kept. What is otherwise, may be possessed, but not enjoyed.

Upon the Question, what is the worst bread which is eaten. One answered, in respect of the *courseness* thereof; *Bread made of Beans*. Another said, *Bread made of Acorns*. But the *third* hit the truth, who said, *Bread taken out of other mens mouths, who are the true proprietaries thereof*. Such Bread may be *sweet* in the *month* to *taste*, but is not *wholesome* in the *stomack* to *digest*.

XIV.

Freely, freely.

A Grave Divine in the *West-Country* (familiarily known unto me) conceiving himself over-taxed, repaired to one of the Governours of the Kings Guarrisons for to move for some mitigation.

The Governour perceiving the fatten eap of this Divine to be torne; *Fie, fie* said he) *that a man of your quality*

lity should wear such a cap; The R A T S have gnawed it. Oh no, Sir, (answered he) the R A T E S have gnawed it.

The print or impression of the teeth of Taxes is visible in the clothes of many men; yea it hath corroded holes in many mens Estates. Yea, as Hatto Arch. Bishop of Mentz is reported to have been eaten up by * Rats: so the vermine of Taxes, if continuing, is likely to devour our Nation.

* Munster's Cosm. in German.

However, let us not in the least degree now grudge the payment thereof. Let us now pay Taxes, that we may never pay Taxes; for as matters now stand, our Freeness at the present, may cause our Freedome at the future, if once the Arrears of the Army and Navy were discharged.

I care not how much I am let blood, so it be not by the Adventure of an Emperick, but Advice of a Physician, who I am sure will take no

more *Onces* from me, then may consist with my safety, and need doth require. Such the *Piety* and *Policy* of the present *Parliament*, they will impose no more *Payments*, then the necessity of the Estate doth extort. The rather, because they are Persons (Blessed be God) of the Primeest Quality in the Nation, and let *us bloud* through their *own veins*, the greatest part of the *Payments* they impose, lighting first on their own Estates.

X V.

Cry without cause, and be whipt.

I Have known the City of *London* almost *fourty* years, their shops did ever sing the same tune, that **T R A D I N G W A S D E A D**. Even in the Raign of King *James*, (when they wanted nothing but thankfulness) this was their complaint.

It is just with God, that they who complained without cause, should have

have just cause to complain. Trading, which then was quick, and in health, hath since been *sick*, yea in a *swound*, yea *dead*, yea *buried*. There is a *Vacation* in the shops in the midst of *high-Tearm*; And if *shops* be in a *Consumption*, *ships* will not be long in good *health*.

Yet I know not whether to call this decay of Trade in *London* a *Mis-hap*, or a *Happy-misse*. Probably the City if not pinched with poverty, had never regained her wealth.

XVI.

Spring began.

I Meect with two Etymologies of BONE-FIRES. Some deduce it from *fires* made of *bones*, relating it to the burning of *Martyrs*, first fashionable in *England* in the Raign of King *Henry* the fourth. But others derive the word (more truly in my mind) from B O O N, that is *Good*,
and

and *Fires*; Whether *Good* be taken here for *Great*, or for *Merry* and *Chearfull*, such *Fires* being alwayes made on *welcome occasions*.

Such an occasion happened at *London* last *February* 1659. I confesse the 11. of *March* is generally beheld as the *first* day of the *Spring*, but hereafter *London* (and in it all *England*) may date its *vernal heat* (after a long *winter* of woes and war) from the 11. of *February*.

On which day so many *Boom-fires* (the best *NEW-LIGHTS* I ever saw in that City) were made; although I believe the *faggots* themselves knew as much as *some who laid them on*, for what purpose those *Fires* were made.

The best is, such fires were rather *Propheticall* then *Historicall*, not so much *telling* as *foretelling* the condition of that City and our Nation, which by Gods gracious goodnesse is daily bettered and improved.

But

But oh the excellent Boon-fire which the converted *Ephesians* made Acts 19. 19. Many also of them, which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

What was a pint of ashes worth, according to that proportion. But oh in the imitation of the *Ephesians*, let us *English* men labour to find out our bosom-sin, and burn it (how dear soever unto us) in the flames of holy anger and indignation. Such Boon-fires, would be most profitable to us, and acceptable to God, inviting him to perfect and compleat the good, which he had begun to our Nation.

XVII.

The Hand is All.

A Gentlewoman some sixty years since came to *VVinchester-schoole*, where she had a son, & where
Dr.

Dr. *Love* (one eminent in his profession) was then *Schoole-master*. This tender mother seeing the terrible rods (the properties of that *Schoole*) began with tears to bemoan the condition of her son, subject to so cruell correction. To whom the *Schoole-master* replied, *Mistris*, content your self, it matters not how big the rod be, so it be in the hand of *Love* to manage it.

Alas, he was only *Love* in his Sir-name; but what saith the Apostle 1 Iohn 4. 6. *God is Love*, even in his own *Essence* and *nature*.

What then though the wicked be not only a rod in the hand of God; but what is worse a sword, *Psal.* 17. 13. *the wicked which is thy sword*, they shall do no hurt as long as God hath the ordering of them.

A pregnant experiment hereof we have in (the, call it, *rod* or *sword* of) our late Civil warre which lasted so long in our land; yet left so little signs behind it. Such who consider how
much

much was destroyed in the war, may justly wonder that any provision was left, whilest such, who behold the plenty we have left, will more admire that any was ever destroyed.

XVIII.

All Tongue and Eares.

WE read *Acts* 17. 21. *All the Athenians and strangers which were there, spent their time in nothing else but either to tell, or to hear some new thing.*

How cometh this *transposition*? *tell and hear*, it should be *hear and tell*; they must *hear* it, before they could *tell* it; and in the very method of nature, those that are *deaf*, are *dumb*.

But know, it is more then probable that many *Athenians* told what they never heard, being themselves the first *Finders, Founders, and Forgers* of false reports, therewith meerly to enter.

ertain the itching curiosity of others.

England aboundeth with many such *Athenians*; it is hard to say, whether more *false Coyn*, or *false Newes* be minted in our dayes. One side is not more pleased with their own *factions*, then the other is with their own *fictions*.

Some pretend to *Intelligence* without *Understanding*, whose relations are their own *confutations*. I know some, who repair to such *Novelants* on purpose, to know what *newes* is false by their reporting thereof.

XIX

Give and Take.

THE *Archbishop* of *Spalato*, when *Dean* of *Windsor*, very affectionately moved the *Prebendaries* thereof, to contribute bountifully towards the relieving of a distressed *Forreigner*, reporting him a person of much

much worth and want, to whom one of the Company replied.

Qui SVADET SV A DET.

Let him who perswadeth others, give something of his own.

But the *Archbishop*, who was as *Covetous* as *Ambitious*, and whose *Charity* had a *tongue* without *hands*, would not part with a penny.

The *Episcopal Party* doth desire and expect, that the *Presbyterian* should remit of his rigidnesse, in order to an *Expedient* betwixt them. The *Presbyterians* require, that the *Episcopal* side abate of their *Austerity*, to advance an accommodation.

But some on both sides are so wedded to their wilfulnesse, stand so stiffe in their judgments, are so high and hot in their passions, they will not part with the least punctillo in their opinions and practises.

Such mens judgments cannot pretend

tend to the exactnesse of the *Gibeonites* Iudg. 20. 16. that they hit the *Mark of the Truth at an hairs breadth and fail not*, yet will they not abate an *hairs breadth* in order to unity; they will *take all, but tender nothing*, make *motions* with their *Mouthes*, but none with their *Feet* for peace, not *stirring* a step towards it.

O that we could see some proffers and performances of condescension on either side, and then let others, who remain obstinate, and will embrace no peace, be branded with *P E R E Z*, Gen. 38. 29. *the breach be upon them*.

XX.

CHARITY, CHARITY.

IN my Fathers time, there was a Fellow of *Trinity Colledge Camb.*

* *Camd.* a Native of *Carlton* in *Leicestershire*,
Brit. in * where the people (thorow some oc-
Leicest-
grstire. *cult cause*) are troubled with a whar-
 ling

ling in their throats, so that they cannot plainly pronounce the Letter R. This Schollar being conscious of his infirmity, made a *Latine* Oration of the *usual expected length*, without an R therein; and yet did he not only select words fit for his mouth easie for pronuntiation, but also as pure and expressive for signification, to shew that men might speak without being beholding to the *Dogs letter*.

Our *English* Pulpits for these last *eighteen years*, have had in them too much *Caninal* anger, vented by *snapping* and *snarling* spirits on both sides. *But if you bite and devour one another* (saith the Apostle Gal. 5. 15.) *Take heed, ye be not devoured one of another.*

Think not that our Sermons must be *silent* if not *satyrical*, as if Divinity did not afford smooth subjects enough to be seasonably insisted on in this luncture of time; let us try our skill whether we cannot preach with-

C

out

out any *Dog-letter* or *biting-word*: the *Art* is *half* learned by *intending*, and *wholly* by *serious endeavouring* it.

I am sure that such *soft Sermons* will be more *easy* for the *tongue* of the *Preacher* in pronouncing them, *lesse grating* to the *eares* of pious people that *hear them*, and most edifying to the *heart* of both *speaker* and *hearers* of them.

XXI.

But one Favourite.

WE read how *Abraham* [*Gen.* 25. 5.] gave all he had unto *Isaac*, As for his six sons, *Zimran*, *Iokshan*, *Medan*, *Midian*, *Isback* and *Shuah*, which he had by *Keturah* his Concubine; he only gave them gifts, and sent them away into the *East-Countrey*.

England hath but one *Isaac* or legitimate *Religion* of the *Church*, namely, the *Protestant*, as the *Doctrine* there.

thereof is established in the 39. Articles. But how many spurious ones she hath (whether *six*, *sixty*, or *six-score*) I neither do know, nor will enquire, nor will I load my Book, and trouble the Reader with their *new*, *numerous* and *hard* names.

Oh may the *State* be pleased so far to reflect on this *Isaac*, as to settle the *solid inheritance* upon him. Let the *Protestant Religion* only be countenanced by the *Law*, be owned and acknowledged for the received *Religion* of the *Nation*.

As for other *Seets* (the *sons of Keturah*) we grudge not that *gifts* be bestowed upon them. Let them have a *Toleration* (and that I assure you is a *great gift* indeed) and be permitted *peaceably* and *privately* to enjoy their *Consciencs* both in *opinions* and *practices*. Such favour may safely, not to say ought justly, be afforded unto them, so long as they *continue* peaceably in our *Israel*, and *disturb* not the *Estate*.

This *gift* granted unto them, they need not to be *sent away into the East* (or any other) *Countrey*. If they dislike their *condition*, they will either *leave the Land*, and go over seas of their own accord, or else (which is rather to be desired and hoped for) they will blush themselves out of their *former follies*, and by degrees cordially reconcile themselves to the *Church of England*.

XXII.

Calmly, Calmly.

WE read Gen. 3. 8. that when God solemnly proceeded in the sentencing of our first Parents, he was heard walking in the *Garden* in the *cool of the day*, to teach men, when they go about matters of Moment (wherein not only the present Age, but Posterity is also concerned) to be-calm their souls of all Passion. But alas! much Reformation made
(rather

(rather under, then) by King CHARLES was done in the *heat of the day*, in the *dog-days* of our *civill discords*, and *mid-summer Moon* of our *military distractions*. So that possibly, when, that which was done in the *heat of the day*, shall be reviewed even by the self-same persons *in the cool of the day*, they will perceive something by them so *reformed*, now to need a *new Reformation*.

But this Motion (and all that follow) I humbly lay down at their *feet* who have *Power* and *Place* to reform, who may either trample upon it, or take it up, as their *wisedomes* shall see just occasion.

XXIII.

Try and Trust.

IT was wisely requested by the *children of the Captivity*, Dan. 1. And warily granted by the *Kings Chamberlain* unto them, that by way of *try-*

all, they should feed on *pulse* for *ten dayes*, and then an inspection to be made on their countenances, whether the *Lillies* therein did look as *white*, and *Roses* as *red* as before, that so their Bill of their *Fare* might be either *changed* or *continued* as they saw just *occasion*.

Let such *new practices* as are to be brought into our Church be for a time *candidates* and *probationers* on their good *Behaviour*, to see how the temper of the people will fit them, and they sadge with it, before they be publickly *enjoined*.

Let them be like *St. Paul's Deacons* 1 Tim. 3. 10. *first be proved, then be used, if found blamelesse*. I cannot therefore but commend the discretiō of such *Statesmen*, who knowing the *Directory* to be but a stranger, and considering the great inclination the generality of our *Nation* had to the *Common-prayer*, made their *Temporary Act* to stand in force but for 3 years.

XXIV.

Alike but contrary.

I Observe in Scripture, that *Power* to do some deeds is a sufficient *Authority* to do them. Thus *Sampson's Power* to pluck down the two *Fundamental Pillars* of *Dagon's Temple*, was *authority* enough for him to doe it.

Eliab's Power to make *fire* to come at his call on the *two Captains* was *authority* enough to do it, because such deeds were above the *strength, stature & standard* of human proportion.

However hence it doth not follow that it is lawfull for a private man with *Axes* and *Hammers* to beat down a Christian Church, because *Sampson* pluckt down *Dagon's Temple*; nor doth it follow that men may burn their brethren with *fagot* and *fire*, because *Eliab* called for *fire* from *heaven*; These being acts not *miraculous*, but *mischievous*, & no *might* from *heaven*, but meer *malice* from *Hell*,

required for the atchieving thereof.

Here it is hard to say, which of these two things have done most mischief in *England*; *Publick persons* having *Private soules* and *Narrow hearts*, consulting their own ease and advantage, or *private persons* having *vast designs* to invade publick imployments. This is most sure that betwixt them both they have almost undone the most flourishing Church and State in the *Christian world*.

XXV.

Chasma, Phasma.

HOW bluntly and abruptly doth the seventy third Psalm begin? Truly God is good unto Israel, even to such as are of a clean heart.

Truly is a Term of continuation, not inception of a Speech. The Head or Top of this Psalm seems lost or cut off, and the Neck only remaining in the room thereof.

But

But know , that this Psalm hath two *Moyeties*; one *Vnwritten*, made only in the *Tyring-house* of David's heart. The other *Written*, visible on the *Theatre*, beginning as is afore-said.

Thomas Aquinas sitting silent in a musing posture at the Table of the King of *France*, at last brake forth into these words, *Conclusum est contra Manichæos*, *It is concluded against the Manichees*; which speech though *Non-sense* to the persons in the place, at the best *Independent* without any *connexion* to the discourse at Table, had it's necessary *Coherence* in the mind of that great *Schoolman*.

David newly awaking in this Psalm out of the *sweet slumber* of his *Meditation*, openeth his eyes with the good hand-sell of these words; Truly God is good to *Israel*, even to such as are of a clean heart. A Maxim of undoubted Truth, and a firm *Anchor* to those who have been tossed in the *Tempest* of these times. *Share*

XXVI.

Share and Share-like.

C*Hes-Shire* hath formerly been called *Chief of men*. Indeed no County in *England* of the same greatness, or (if you will rather) of the same littleness, can produce so many families of ancient Gentry.

Now let it break the *stomacks*, but not the *hearts*: abate the *Pride*, not destroy the *Courage* of the inhabitants of this Shire, that they miscarried in their late undertakings, not so much by any defect in them, as default in others.

If *ten* men together be to lift a log, all must jointly *συνειπλάμειν*, that is, *heave up their parts* (or rather their *Counterparts*) together.

But if *nine* of them fail, it is not only *uncivil*, but *unjust*, that *one man* should be expected to be a *Gyant* to do *ten men's* work.

Ches. Shire is *Ches-Shire* (and so I hope

hope will ever be) but it is not *all England*; and *valour* it self may be pressed down to death under the weight of *multitude*.

The L^d *Bacon* would have rewards ^{* In his} given to those men who in the Quest ^{Ad-} of *natural experiments*, make proba- ^{vance-} ^{ment of} *ble mistakes*, both because they are ^{Learn-} industrious therein, and because their ^{ing.} *aberrations* may prove *instructions* to others after them; and to speak plainly, an *ingenuous Miss* is of more credit then a *Bungling casual Hit*.

On the same account, let *Cheshire* have a Reward of honour, the whole *Kingdome* faring the *better* for this *Countie's* faring the *worse*.

XXVII.

Natale solum dulcedine, e. c.

I Must confess my self born in *North-*
hamptonshire, and if that *worthy*
Countie esteem me no *disgrace* to it,

I esteem it an *honour* to me. The *English* of the *Common* people therein (lying in the very heart of the *Land*) is generally very good.

And yet they have an *odde Phrase* not so usual in other places.

They used to say when at *Cudgel* playes (such *tame* were far better then our *wild Battels*) one gave his Adversary such a *sound blow*, as that he knew not whether *to stand or to fall*, that he SETTLED *him at a blow*.

The Relicts and *Stump* (my *Pen* dares write no worse) of the long Parliament pretended they would *Settle* the Church and State, but surely had they continued, it had been done in the Dialect of *Northamptonshire*; They would so have *settled* us, we should neither have known how to *have stood*, or on which side to have *fallen*.

XXVIII.

Seasonable prevention.

WHen the famine in *Egypt* had lasted so long, the Estates of the people were so exhausted by buying corn of the King, that their money failing, they were forced to sell their cattle unto *Ioseph*, Gen. 47. 17. and this maintained them with bread for one year more.

But the famine lasting longer, and their stock of cattle being wholly spent, they then sold all their *Lands*, and after that their *Persons* to *Ioseph*, as *Agent* for *Pharaoh*, so that the King of *Egypt* became *Proprietary* of the bodies of all the people in his Land, Gen. 47. 23. Then *Ioseph* said unto the people, *Behold, I have bought you this day and your Land for Pharaoh.*

If our *Taxes* had continued longer, they could not have continued longer,
I

I mean the Nation was so impoverished, that the money (so much was *hoarded* up, or *transported* by *military Grandees*) could not have been paid *in Specie*.

Indeed we began the *War* with *Brazen Trumpets*, and *Silver Money*, and then came unto *Silver Trumpets*, and *Brazen Money*, especially in our Parliament *half-crowns*.

We must afterwards have sold our *stocks of Cattle*, and then our *Lands* to have been able to perform payments. This done, 'tis Too too suspicious, they would have seized on our persons too, and have envasselled us for ever unto them.

But, blessed be God, they are stricken upon the *Cheek-bone*, Psal. 3. 7. whereby their *Teeth* are knocked out. Our fathers were not more indebted to Gods goodnesse for delivering them from the *Spanish Armado*, then we are from our own *English Army*.

XXIX.

Wolf in a Lamb-skin.

BUt where is the *Papist* all this while? One may make *Hue* and *Cry* after Him. He can as soon *not be*, as *not be active*. Alas! with the *maid* in the Gospel, *he is not dead, but sleepeth*; or rather, *he sleepeth not*, but only *shutteth his Eyes* in DOGS-SLEEP, and doth awake when he seeth his advantage, and snappeth up many a LAMB out of our flocks.

Where is the Papist do any say; yea *where is he not* (They multiply as *Magots* in *May*, and act *in* and *under* the *fanaticks*, What is faced with *fa-ction* is lined with *Popery*, *Faux* his *Dark Lanthorn* (by a *strange inversion*) is under our *new lights*.

Quakers of themselves are a company of *dull*, *blunt*, *silly* souls. But they go down to the *Romish Philistines*,

stines, and from them they whet all the *Edge-tooles* of their *Arguments*, a *formal Syllogism* in the mouth of an *Anabaptist* is plain *Iesuitical Equivocation*.

Mean time we Protestant Ministers *fish all night*, and catch nothing, yea loose many, who in these times fall from our Church as *Leaves in Autumn*. God in his due time send us a *seasonable spring*, that we may repair our losses again.

XXX.

Various fancies.

I know not what *first Monarchy* men would have, and wish that they knew *themselves*.

I dare not flatly condemn them, lest I come within the Apostles reproof, 2 Pet. 2. 12. *speaking evil of things they understand not*. If by *Christs reigning* they only intend, his *powerfull & effectual ruling by his Grace*, in the hearts

hearts of his Servants; we all, will, (not turn) but continue *Fift Monarchy men*, having alwayes been of this judgement since we were of any judgement, Had we as many *Armes* as *fingers*, we would use them all herein to embrace their *Persons* and *Opinions*.

But some go farther, to expect an *actual* and *personal* reign of *Christ* on Earth a *thousand yeares*, though not agreeing.

For herein since some make him but about to *set forth*, others to be *well on-wards* of his way, others to be *allighting in the Court*, others to *stand before* the door, others that he is *entering the Pallace*, according to the *slownesse* or *swiftnesse* of their severall *fancies* herein.

However, if this be but a *bare speculation*, and advanceth not any further, let them peaceably enjoy it. But if it hath a dangerous influence on mens Practices to *unhinge* their *Allegiance*; and if the *pretence* to

wait for Christ in his *person* be an *intent* to *slight* him in his *Proxy*, [the *Magistrate*] we do condemn their *Opinion* as *false*, and *deteſt* it as *damnable*, leaving their *persons* to be ordered by the *wisedomes* of those in *Authority*.

X X XI.

Made Loyal.

WHen King *Edward* the I. marched into *Scotland*, the *men* of the *Bishoprick* of *Durham* refused to follow his *Standard*, pleading for themselves, that they were *HALY-WORK-FOLK*, only to wait on the *Shrine* of *St. Cutbert*, and not to go out of their own *Countrey*. But that wise and valiant Prince cancelled their pretended *Priviledges*.

He levelled them with the rest of his subjects for *CIVIL* and *MILITARY*, as well as *HALY-WORK-FOLK*, and made them to march with his *Army* against his *Enemies*.

If first *Monarchy*, (alias first *Anarchy*) men challenge to themselves; that (by virtue of their Opinion they hold) they must be exempted from their *Obedience* to the Government, because they forsooth (as the *Life-guard* to his *Person*) must attend the coming of *Christ* to *raign on Earth*; Such is the wisdom of the State, it will make them know they must share in *subjection* with the rest of our Nation.

But charity doth command me to believe that in stating their Opinions, first *Monarchy mens expressions* are more offensive then their intentions, mouths worse then their minds, whose brains want strength to manage their own wild notions, and God grant their Arms may never have power to produce them into Action.

XXXII.

Attend, Attend.

SOME of those whom they call **SQUAKERS**, are (to give them their due) very good moral men, and exactly just in their civill transactions. In proof whereof let me mention this passage, though chiefly I confesse for the Application thereof, which having done me (I praise God) *some good*, I am confident will do *no hurt* to any other.

A Gentleman had *two Tenants*, whereof one being a **QUAKER**, repaired to his *Land-lord* on the *Quarter-day*; Here **THOU** (said he) *tell out and take THY Kent*, without stirring his *cap*, or shewing the least sign of respect.

The other came *cringing and cowering*; If it please your *VVorship* (said he) *the times are very hard, and trading is dead, I have brought to your*
VVer.

Worship five pounds (the whole due being twenty) and shall procure the rest for your Worship with all possible speed.

Both these Tenants put together would make a perfect one, the *Rent-compleating* of the one, and *Tongue-complements* of the other. But seeing they were divided, I am perswaded that of the *two*, the Land lord was lesse offended with the *former*, imputing his *ill manners* to his *folly*, but ascribing his *good dealing* to his *honesty*.

God expecteth and requireth both *good VVorks* and *good VVords*. We cannot make our addresles and applications unto him in our prayers, with too much awe and reverence.

However such who court God with *luscious language*, give him all his *Attributes*, and (as *King James* said of a *Divine*, who shall be namelesse) *complement* with God in the Pulpit, will be no whit acceptable

unto him, if they do not also endeavour to keep his Commandements.

It is the due paying of Gods **QUIT-RENTS**, which he expecteth, I mean the *reallising* of our gratitude unto him for his many mercies, in leading the remainder of our lifes according to his will and his word

XXXIII.

No Remedy but Patience.

ONce a Goaler demanded of a Prisoner, newly committed unto him, whether or no he were a *Roman Catholick*? No, answered he: What then, said he, *Are you an Anabaptist*? Neither replied the Prisoner. What (said the other) *are you a Brownist or a Quaker*? Nor so, said the man, *I am a Protestant, without Bealt or gard, or any addition equally opposite to all Hereticks and sectaries.* Then, said the Goaler, *get you unto the*

the Dungeon, I will afford no favour to you, who shall get no advantage by you. Had you been of any of the other Religions, some hope I had to gain by the visits of such as are of your own persuasion, whereas now you will prove to me but an unprofitable Prisoner.

This is the misery of moderation; I recall my word (seeing misery properly must have sin in it.) This is an Affliction attending moderate men, that they have not an active party to side with them and favour them.

Men of great stature will quickly be made *Porters* to a *King*, & those diminutively little, *Dwarfs* to a *Queen*, whilst such who are of a middle height may get themselves masters where they can. The moderate man eminent for no *excesse* or *extravagancy* in his judgement, will have few Patrons to protect, or persons to adhere unto him. But what saith St. Paul [1 Co. 15. 19.] *If in this life only we have hope in Christ, we are of all men the most miserable.*

XXXIV.

Pottage for Milk.

IN these licentious times wherein Religion lay in a Swoone, and many pretended Ministers (*Minions of the Times*) committed or omitted in Divine Service, what they pleased, some, not only in *Wales*, but in *England*, and in *London* it self on the *Lords day* (sometimes with, sometimes without a Psalm) presently popped up into the Pulpit before any portion of Scripture either in the Old or New Testament was read to the People.

Hereupon one in jest earnest said, that *formerly they put down BISHOPS and DEANS, and now they had put down CHAPTERS too*. It is high time that this fault be reformed for the future, that Gods Word which is *all Gold*, be not justled out to make room for mens Sermons, which are but *parcel-gilt* at the best.

XXXV.

XXXV.

Moderate may meet.

WHEN S. Paul was at Athens,
 Actt 18. 18. Then certain Philosophers of the Epicureans, and of the Stoicks encountred him &c.

Some will say, why was there no mention here of the *Peripateticks*, and *Academicks*, both notable Sects of Philosophers, and then numerous in the City of Athens.

The answer is this, these being persons acted with more moderate Principles, were contented to be silent, though not concurring in their Judgments: whilst the *Epicures* and *Stoicks* were violent in the extreams, the first for the Anarchy of Fortune, the other for the Tyranny of Fate.

PEACE in our Land like St Paul, is now likely to be encountred with two opposite Parties, such as are for the Liberty of a Commonwealth, and such

such as are for an absolute *Monarchy* in the full height thereof; but I hope neither of both are so considerable in their number, parts, and influence on the People, but that the *Moderate* Party, advocates for Peace, will prevail for the settling thereof.

XXXVI.

What, never wise?

IN the year of our Lord 1606, there happened a sad overflowing of the *SEVERN-SEA* on both sides thereof, which some still alive doe (*ONE* I hope *thankfully*) remember,

An account hereof was written to *John Stoe* the industrious *Chronicler*, from *Dr Still* then Bishop of *Bath* and *Wells*, and *three* other Gentlemen of Credit, to insert it in his Story; one passage wherein I cannot omit.

STOES

STOES Chronicle pag. 889.

Among other things of Note it happened, that upon the tops of some hills, divers beasts of contrary nature had got up for their safety, as Dog, Cats, Foxes, Hares, Conies, Moles, Mice and Rats, who remained together very peaceably, without any manner or sign of fear of violence one towards another.

How much of *Man* was there then in *bruit* Creatures? How much of *bruitishnesse* is there now in *Men*? Is this a time for those who are sinking for the same cause, to *quarrel* and *fall out*? I dare adde no more, but the words of the Apostle, *Tim. 2. 7. Consider what I say, and the Lord give you understanding in all things.*

XXXVII.

Recede a Title.

I saw ~~two~~ ride a race for a *Silver Cup*; he who won it, out ran the *Post* many *Paces*: indeed hee could not stop his *Horse* in his full *Cariere*, and therefore was fain to *run beyond the Post*, or else he had never come soon enough *unto it*.

But presently after, when he had won the *wiger*, he rained his *Horse* back again, and softly returned to the *Post*, where from the *Judges of the Match* he received the *Cup*, the reward of his *Victory*.

Surely many *Moderate Men* design'd a good *marke* to themselves, and propounded pious *Ends* and *Aims* in their intentions. But *Quere* whether in pursuance thereof, in our late *Civil destruction*, they were not *violented* to out run the *Marke*, (So impossible it is to stop a Soul in the full
speed

speed thereof) and whether they did not in some things *over-doe*, and exceed what they intended.

Ifso, it is neither *Sin* nor *shame*, but honourable and profitable for such persons (sensible of their own *over-activity*) even fairly to go back to the *Post* which they have *out-run*, and now calmly to demonstrate to the whole world, that this only is the *true and full measure of their judgements*, whilst the rest was but the *superfluity of their passions*.

XXXVIII.

Beat thy self.

Isaw a Mother threatening to beat her *little* child for not rightly pronouncing that Petition in the Lords Prayer, *and forgive ns our Trespases, as we forgive them that Trespasse against us.* The child *essaied* and *offered* as well as it could to utter it, adventuring at *Tepasses, Trepasses*, but could not pronounce

nounce the word aright. Alas, it is a **SHIBOLETH** to a *child's tongue*, wherein there is a *confluence* of hard consonants together, and therefore if the Mother had beaten *defect* in the Infant for *default*, she deserved to have been beaten her self.

The rather, because what the *child* could not pronounce, the *Parents* do not practise. O how *lispingly* and *imperfectly* doe we perform the *close* of this *Petition*, as we forgive them that Trespasse against us. It is well, if with the *child* we endeavour our best, though falling short in the exact observance thereof.

XXXIX.

Without Blood.

IT passeth for a generall report of what was *customary* in former times, that the *Sheriff* of the County used to present the *Iudge* with a pair of *white Gloves*, at those, which we call

call MAYDEN-ASSISES, viz. when *no Malefactor is put to death therein*; a great *Rarity* (though usual in *small*) in large and populous Counties.

England a spacious Countrey, is full of numerous factions in these distracted times. It is above belief, and will hardly find credit with posterity, that a generall Peace can be settled in our Nation, without effusion of Blood.

But if we should be blessed with a *dry Peace*, without one *drop of Blood* therein, O let the *white Gloves* of Honour and Glory, be in the first place presented to the God of Heaven, the *principal giver*, and a second *white pair of Gratitude*, be given to our *Generall*, the instrumentall procurer thereof.

XL:

Against the Hair and the Flesh.

AL Devils are not equally easie to be ejected out of possessed pepple; some are of a more sullen, sturdy, stubborn nature, good (or rather bad) at hold-fast, and hard to be cast out.

In like manner all *Bosome Sins* are not conquered with facility alike, and these three are of the greatest difficulty.

1. *Constitutionary sins, rivited in our tempers and complctions.*
2. *Customary sins, habited in us by practise and presumption.*
3. *Such sins, to the repentance whereof Restitution is required.*

Oh when a man hath not onely devoured *Widdows houses*, Matth. 23. 14. but also they have passed the first and second *Concoction* in his *Stomack*; yea,

yea, when they are become blood in the Veins, yea sinews in the Flesh of his Estate, Oh then to refund, to mangle and disintire ones demesnes, this goeth shrowdly against flesh and blood indeed. But what saith the Apostle, *flesh and blood shall not inherit the Kingdome of God.*

Yet even this Devil may be cast out with Fasting and Prayer, Matth. 17. 21. This Sin, notwithstanding it holdeth VIOLENT POSSESSION, may by those good meanes, and Gods blessing thereon, have a firm Ejection.

XLI.

A Free-will offering.

When Iob began to set up the second time, he built his recruited estate upon three bottoms.

- { 1. Gods blessing.
- { 2. His own industry.
- { 3. His friends charity.

Iob 42. 11. Every man also gave him a piece of money, and every one also an Ear-ring of Gold. Many drops meeting together filled the vessel.

When our patient *Iob*, plundered of all he had, shall return again; certainly his loyall subjects will offer presents unto him (though they (alas!) who love him best can give him least.) Surely all is not given away in making the *golden Calfe*, but that there is some left for the businesse of the *Tabernacle*.

But surely those have cause to be most bountifull, who may truly say to him what *David* said humbly to the God of Heaven *Chron. 1. 29. 14. Of Thine Own have I given unto thee.*

XLII.

A good Anchor.

I*saac* ignorantly going along to be offered, propounded to his father a very hard question *Gen. 22. 7. Behold*

hold the fire and wood, but where is the lamb for a burnt-offering.

Abraham returned, God will provide himself a lamb for a burnt-offering.

But was not this *Gratis Dictum* of Abraham? Did not he herein speak without-book? where and when did God give him a promise to provide him a lamb?

Indeed he had no particular promise as to this present point, but he had a generall one Gen. 15. 1. *Fear not, Abraham, I am thy shield, and thy exceeding great reward.* Here was not only a lamb, but a flock of sheep, yea a heard of all cattel promised unto him.

It hath kept many an honest soul in these sad times from sinking into despair; that though they had no *Expresse* in Scripture that they should be freed from the particular miseries relating to this War. Yet they had Gods *Grand Charter* for it, Rom. 8.

28. *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

XLIII.

Eyes bad, not object.

I Looked upon the *wrong* or *back-side* of a piece of *Arras*, it seemed to me as a continued *Non-sence*, there was neither *head* nor *foot* therein, confusion it self had as much method in it, a company of *thrums* and *threads*, with many *pieces* and *patches* of severall *sorts*, *siz s* and *colours*, all which signified nothing to my understanding.

But then looking on the *Reverse*, or *right-side* thereof, all *put together*, did *spell* excellent proportions and figures of men and cities. So that indeed it was an *History* not wrot with a *pen*, but wrought with a *needle*.

If men look upon our late times
with

with a meer eye of Reason, they will hardly find any sence therein, such their huddle and disorder. But alas! the *wrong side* as objected to our eies, whilst the right side is presented to the High God of Heaven, who knoweth that an admirable order doth result out of this confusion, and what is presented to him at *present*, may hereafter be so shewed to us, as to convince our judgements in the truth thereof.

XLIV.

Ever, Never.

WE read Psalm 55. 19. *Because they have no changes, therefore they [the wicked] fear not God.*

Profanesse is a strange *Logician*, which can collect and inferre the same conclusion from contrary premises. *Libertines* here in *England*, *Because they have had so many changes, therefore they fear not God.*

E 3

Jacob

Iacob taxed Laban Gen. 31. 41. Thou hast changed my wages ten times. I have neither list nor leisure to enquire how farre our alterations of Government within these few years, fall short of that number.

But it is a sad truth, that as King *Mithrydates* is said to have fed on poyson so long, that at last it became ordinarie food to his bodie: so the multitude of changes have proved no change in many mens apprehensions, being so common and ordinary, it hath made no effectuall impression on their spirits. Yea which is worse, they (as if all things came by casualty) fear God the lesse for these alterations.

XLV.

Hear me out.

I Must confesse my self to be (what I ever was) for a *Commonwealth*: But give me leave to state the meaning

ning of the word , seeing so much mischief hath taken covert under the *Homonymy* thereof.

A Commonwealth and a King are no more contrary then the *Trunk* or *bodie of a tree* & *the top branch thereof*: There is a *Re-publick* included in every Monarchie.

The Apostle speaketh of some *Ephesians* in the 2. and 12. *Aliens from the Commonwealth of Israel*: That *Commonwealth* is neither *Aristocratical* nor *Democratical*, but hath one *sole* and *single Person* IESUS CHRIST the supreme head thereof.

May I live (if it may stand with Gods good will and pleasure) to see *England* a *Commonwealth* in such a posture, and it will be a joyfull Object to all who are peaceable in our Nation.

XLVI.

Mons Mobilis.

I Observe that the *Mountains* now extant, to fall under a double Consideration;

Those by { Creation.
Inundation.

The former were of Gods making, *Primitive Mountains*; when at the first his Wisdom did here *sink* a *vale*, there *swell* a *hill*, so to render the Prospect of the Earth the more gratefull by the alternate variety thereof.

The second by *inundation* were such as owe their Birth and being to *Noah's* flood: when the water lying long in a place, (especially when driven on with the furie of the wind) corroded an *Hollow*, and so by consequence cast up an *Hill* on both sides.

For

For such Mountains of Gods making, who either by their birth succeed to Estates, or have acquired them by Gods blessing on their lawfull industrie, good successe may they have with their wealth and honour. And yet let not them be too proud, and think with *David* (*That God hath made their mountain so strong it cannot be moved*) but know themselves subject to the *Earthquakes* of mutability as well as others.

As for the many *mountains* of our Age, grandized by the unlawfull ruine of others swoln to a *Tympany* by the *Consumption* of their betters; I wish them just as much Ioy with their greatnesse as they have right unto it.

XLVII.

Not invisible.

A Waggish scholler (to say no worse) standing behind the back of his *Tutor*, conceived himself
se-

secured from his sight, and on this confidence he presumed to make antick mocks and mouths at him. Mean time his *Tutor* had a *Looking-glasse* (unknown to the scholler) before his face, wherein he *saw* all which his *Pupil* did, and the *Pupil* soon after *felt* something from his *Tutor*.

Many things have been done in *Hugger mugger* in our Age, prophane persons conceited that their privacy protected them from divine inspection. Some say with the wicked in the Psalm, *Tush, shall the Lord see.*

But know that, Revelat. 4. 6. *before the Throne there was a sea of glasse like unto Chrystall.* This is Gods *Omniscieny*. *Sea*, there is the largeness: *Crystall*, there is the pureness thereof. In this glasse all persons and practices are plainly represented to Gods sight, so that such who sin in secret shall suffer openly.

XLVIII.

XLVIII.

Best race.

GOd hath two grand *Attributes*, first, *Optimus*, that he is the *best* of *Beings*. Secondly, *Maximus*, that he is the *greatest* of *Essences*. It may justly seem strange that all men naturally are ambitious, with the Apostles Luk. 22. 24. to contest and contend for the latter, *who shall be accounted for the greatest*. Outward greatnesse having no reality in it self, but founded merely in *outward* account and *reputation* of others.

But as for his *goodnesse* they give it a *goe-by*, no whit endeavouring the imitation thereof; whereas indeed *greatnesse* without *goodnesse* is not only uselesse, but also dangerous and destructive both to him that hath it and those who are about him.

This is a fruit of *Adam's fall*, and floweth from *Original corruption*.
Oh!

Oh! for the future let us change this our *Ambition* into holy *Emulation*, and fairly run a *race of grace*, who shall outstrip others in goodnesse.

In which race *strive lawfully* to gain the Victory, *supplant not* those that run *before thee*, *Iustle not* those who are *even with thee*, *Hinder not* those who come *behind thee*.

XLIX.

Feed the Lambs.

WHat may be the cause why so much cloth so soon changeth colour? It is because it was never wet **WADDED**, which giveth the *fixation* to a colour, and setteth it in the cloth.

What may *be the reason* why so many now a-daies are carried about *with every wind of Doctrine*, even to *scoure every point in the Compass* round about? Surely it is because they were never well **CATECHIZED** in the principles of Religion.

O for the Ancient and Primitive Ordinance of *Catechizing*, every youth can *preach*; but he must be a man indeed who can profitably catechize.

Indeed Sermons are like *whole Joints* for men to manage, but Catechizing is *Mince-meat*, *shred* into *Questions* and *Answers* (fit for children to eat, and easie for them to digest) whilst the Minister may also for the Edification of those of riper years) enlarge and dilate himself on both as he seeth just occasion.

L.

Name and thing.

THere is a new word Coyned within few moneths called *FANATICKS*, which by the *close stickling* thereof seemeth well *cut out* and *proportioned* to signifie what is meant thereby, even the *Se&taries* of our Age.

Some

פנה
vidit.

Some (most forcedly) will have it *Hebrew* derived from the word to *see* or *face one*, importing such whose Piety consisteth chiefly in Visage, looks & outward shewes; Others will have it *Gerek* from φαίνωμαι, to shew and appear; their *Meteor* Pietie consisting onely in short blazing the forerunner of their extinction. But most certainly the word is *Latin* from *Fanum* a Temple, and *FANATICI* were such who living in or attending thereabouts were frightened with *Spectra* or Apparitions, which they either saw or fancied themselves to have seen. These People in their fits and wild raptures pretended to strange predictions;

——— *ut fanaticus æstro*

Percussus Bellona tuo, divinatur & ingens

Omen habes, inquit, magni clarique triumphi. *Juven. Sat. 4.*

Ut mala quem scabies & morbus regius urget,

Aut fanaticus error. *Hor. in Poet.*

It will be said we have already (more then a *Good*) *many Nick-names* of parties already, which doth but inflame the difference, and make the breach the wider betwixt us. 'Tis confess't , but withall it is promised that when they *withdraw the thing* *we will subtract the name*. Let them leave off their wild Fancies inconsistent with *Scripture*, *Antiquity* and *Reason* it self, and then we will endeavour to burie the FANATICK and all other names in perpetuall oblivion.

F I N I S.

Mixt Contemplations 1

On these Times.

I.

All afore.



Deare Friend of mine
(now I hope with God)
was much troubled with
an impertinent and importunate fellow, desirous to tell him his fortune. *For things to come* (said my friend) *I desire not to know them, but am contented to attend Divine Providence:* Tell me if you can, some remarkable passages of my life past. But the Cunning Man was nothing for the *Preter-Tense* (where his falshood might be discovered) but all for the *Future*, counting himself therein without the reach of confutation.

There are in our age a Generation of People, who are the best of *Prophets*, and worst of *Historians*; *Daniel* and the *Revelation* are as easie to them as the *Ten Commandments*, and the *Lords Prayer*: They pretend exactly to know the time of *Christs* actualle Reign

(A)

on Earth, of the Ruine of the Romish Anti-Christ, yea, of the *day of judgment* it self.

But these *Oracles* are struck quite dumbe, if demanded any thing, concerning the time past; About the coming of the *Children of Israel out of Egypt and Babylon*, the *original increase* and *Ruine* of the 4. Monarchies; Of these and the like they can give no more account, then the *Child in the Cradle*. They are all for things to come, but have gotten (through a great *Cold of Ignorance*) such a CREEKE in their Neck, they cannot look backward on what was behind them.

11.

True Text. False Gloss.

A Husband-man *Anabaptistically* inclined in a pleasant humour, came to his Minister, and told him with much chearfulnesse, that this very *Seeds-time*
the

the words of the Apostle 1 Cor. 9.10. were fulfilled, that *he that ploweth may plow in hope.*

Being desired further to explaine himself; *I meane* (said he) *we husbandmen now plow in hope, that at harvest we shall never pay Tithes, but be eased from that Antichristian yoke for the time to come.* It seemeth, he had received such intelligence from some of his own party, who reported, what they desired.

He might plow *in hope* to reach his *nine parts*, but in dispaire to have the *tenth*, especially since God hath blessed us with so wise a Parliament, consisting, not only of *Men chosen*, but of *Persons* truly the *Choice* of the Nation, who will be (as if not more) tender of the Churches right then their own interest. They have read, how Pharaoh King of Egypt, Gen. 47. 22. would in no case alienate the *Lands of the Priests*. The very Gypsies, who generally have no good name, (con-

4 *Mixt Contemplations*

demned for crafty Cheaters and Cozeners) were conscientiously precise in this particular, and they would not take away, what was given to their God in his Ministers.

III.

Foul-mouth Stopt.

AMbitious *Absalom* endeavoured to bring a scandal on his Fathers Government, complaining the Petitioners, who repaired to his Court for Justice, were slighted and neglected [2 Sam. 15. 3.] *See thy matters are good and right, but there is no man deputed of the King to hear thee.*

But we know the English Proverb; *Ill will, never speaketh well.* Let us do that justice to *David*, yea, to our own judgements, not to believe a gracelesse Son, and Subject, against a gracious Father and Sovereigne.

Some male-contents, (*Ismaels*, whose Swords are against every one,) seek to bring

bring a false report on the *Parliament* as if the Clergie must expect no *favour* not to say *Justice*, from them, because there are none in the House elected and deputed, either to speak for them, or hear them speak for themselves.

Time was (say they) when the Clergie was represented in the House of Lords by two Arch-Bishops, and four and twenty Bishops. Time was, when the Clergie had their own Convocation, granting Subsidies for them, so that their purses were onely opened by the hands of their own Proxies, but now *though our matters be good and right, there is no man deputed to hear us.*

I am and ever will be deaf, to such false and scandalous suggestions, if there be *four hundred and odd* (because variously reckoned up) in the *House of Parliament*, I am confident we Clergemen have *four hundred and odd Advocates* for us therein. What Civill Christian would not plead for a *Dumb man*? Seeing the Clergie hath lately

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lost their *voice*, they so long had in *Parliaments*; *Honour*, and *Honesty* will ingage those pious persons therein to plead for our just concernments.

IV.

Atoms at last.

I Meet not either in *sacred* or *profane* writ with so terrible a *Rout*, as *Saul* gave unto the host of the *Ammonites*, under *Nabash* their King, *1 Sam. 11. 11.* And it came to passe, that they which remained were scattered, so that two of them were not left together. And yet we have daily experience of greater scatterings and dissipations of men in their *opinions*.

Suppose *ten* men out of pretended *purity*, but real *pride* and *peevishnesse*, make a wilful seperation from the *Church of England*, possibly they may continue some competent time in tolerable unity together.

Afterwards upon a new discovery of a higher and holier way of *Divine service*

service, these *ten* will split asunder into *five* and *five*, and the purer moyetic divide from the other, as more droffie and feculent.

Then the *five* in process of time upon the like occasion of clearer Illumination, will cleave themselves into three and two.

Some short time after, the *three* will crumble into *two* and *one*, and the *two* part into *one* and *one*, till they come into the condition of the *Ammonites*, so scattered that *two* of them were not left together.

I am sad, that I may add with too much truth, that *one man* will at last be divided in himself, distracted often in his judgment betwixt many opinions, that, what is reported of *Tostatus* lying on his death-bed, *In multitudine controversiarum non habuit, quod crederet*; amongst the multitude of perswasions, through which he had passed, he knoweth not where to cast Anchor and fix himself at the last.

V.

An ill Match.

Divine Providence is remarkable in ordering, that a *Fog* and a *Tempest* never did, nor can, meet together in nature. For as soon as a *Fogg* is *fixed*, the *Tempest* is *allaid*; and as soon, as a *Tempest* doth arise, the *Fogg* is *dispersed*. This is a great mercy, for, otherwise such small vessels, as boats and barges, which want the conduct of the *Card* and *Compass*, would irrecoverably be lost.

How sad then is the condition of many Sectaries in our age; which in the same instant have a *Fogg* of *ignorance* in their judgments, and a *Tempest* of *violence* in their affections, being too *blind* to go right, and yet too *active* to stand still.

VI.

Down, yet up.

HYPOCRIT, in the native Etymologic of the word, as it is used by ancient Greek-Authors signifieth, such a one, *qui aliena persona in Comædia aut Tragædia est effector et representator*, who in Comedy or Tragedy doth feigne and represent the person of another; In plaine English, Hypocrite is neither more nor less then a Stage-player.

We all know that *Stage-players* some years since were put down by publick Authority, and though *something* may be said for them, *more* may be brought against them, who are rather in an *Employment* then a *Vocation*.

But let me safely utter my too just fears, I suspect the fire was quenched in the *chimney*, and in an other respect scattered about the *house*. Never more stange Stage-Players then now, who weare the vizards of Piety and holinesse

holiness, that under that covert they may more securely commit sacrilege, oppression, and what not?

In the days of Queen *Elizabeth*, a person of *Honor* or *worship*, would as patiently have digested the *LYE*, as to have bin told, that they did weare false *Pendants*, or any counterfeit *Pearl* or *Jewels* about them, so usual in our age, yet would it were the worst peece of *Hypocrisie* in fashion. Oh, let us all labor for integrity of heart, and either appear what we are, or be what we appear.

VII.

Caleb, all heart.

I Was lately satisfied, in what I heard of before, by the confession of an excellent Artist (the most *skilful* in any kinde are most willing to acknowledge their *ignorance*) that the mystery of *Anneling* of *glass*, that is, *baking it so,*
that

that the colour may go clean thorow it, is now by some casualty quite lost in England, if not in Europe.

Break a peece of Red glass, painted some four hundred years since; and it will be found as red in the middle, as in the out sides, the colour is not onely on it, but in it and thorow it.

Whereas now all Art can perform, is onely to fix the Red on one side of the glass, and that oft time so faint and fading, that within few years, it falleth of, and looketh pyebald to the eye.

I suspect a more important mystery is much lost in our age, viz. the transmitting of Piety clean thorow the heart, that a man become Inside and Outside alike. Oh the sincerity of the ancient Patriarchs, inspired Prophets, holy Apostles, patient Martyrs, and pious Fathers of the Primitive Church, whereas onely outside sanctity is too usual in our age. Happy the man, on whose Monument that character of Asa
I King.

[1 King. 15. 14.] may be truely inscribed for his Epitaph; Here lyeth the man, whose heart was perfect with the Lord all his dayes: Heart, perfect, Oh the finest of wares! All his dayes, Oh the largest of measures!

VIII.

Eye for Shame.

CONsidering with my self the causes of the growth and increase of impiety & profaness in our Land, amongst others this seemeth to me not the least, *viz.* the late many false and erroneous Impressions of the BIBLE. Now know, what is but carelessness in other books, is impiety in setting forth of the Bible.

As Noah in all unclean creatures preserved but two of a kind, so among some hundreds in several editions we will insist onely on two instances.

In the Bible printed at London 1653. We read, 1 Cor. 6. 9. Know ye not that
the

the unrighteous shall inherit the Kingdom of God? For not inherit.

Now, when a Reverend Dr. in Divinity did mildly reprove some *Liber-tines* for their Licentious life, they did produce this Text from the Authority of this corrupt edition, in justification of their vicious and inordinate conversations.

The next instance shall be in the Bible printed at *London* in quarto (forbearing the name of the Printer, because not done wilfully by him) in the singing Psalms, *Psal. 67. 2.*

That all the Earth may know.

The way to WORLDLY WEALTH, for GODLY wealth.

It is too probable, that too many have perused and practised this erroneous Impression, namely such, who by Plundering, Oppression, Cosening, Force and fraude have in our age suddenly advanced vast estates.

I X.

Little, loud Liers.

I Remember, one in the *Vniversity* gave for his question: *Artis compendium, Artis Dispendium, The contracting of Arts is the corrupting of them.* Sure I am, the truth hereof appeareth too plainly in the *Pearle-Bible* printed at *London* 1653. in the volume of *Twenty foure*; for therein all the *Dedications* and *Titles* of *Dauids Psalmes* are wholly left out, being part of the *Original Text* in *Hebrew*, and intimating the *Cause* and the *Occasion* of the writing and composing those *Psalmes*, whereby the matter may be better illustrated.

The design may be good to reduce the *Bible* to so small a volume, partly to make it the more portable in mens pockets, partly to bring down the price of them, that the poor people may the better compass them. But know that *vilis* in the *Latine* tongue, in the first sense

sense signifieth what is *cheap*, in the *second sense*, what is *Base*, The *small price* of the Bible hath caused the *small pricing* of the Bible, especially since so many *damnable* and *pernicious mistakes* have escaped therein.

I cannot omit an other Edition in a large 12° making the *Book of Truth* to begin with a loud lye, pretending this title,

*Imprinted at London by Robert Barker
&c. Anno. 1638.*

Whereas indeed they were imported from *Holland* 1656. and that contrary to our statutes. What can be expected from so lying a frontispiece, but surable falshoods, wherewith it aboundeth.

Oh! that men in power and place would take these things into their serious considerations; a *caution* too late to amend what is past, but *early* enough for the future to prevent the importing of *forreign*, and *misprinting* of *home-made Bibles*.

X.

Name General.

WE reade of *Joseph* (when advanced in the Court of *Pharaoh*,) that he called his eldest Son, *Gen. 41. 51. Manasseh*, for God, said he, *hath made me forget all my toyle and my Fathers house.*

Forget his Fathers house! the more unnaturall and undutifull Son he, (may some say) for his ungodly oblivion

O no, *Joseph* never *Historically* forgot his Fathers house, nor lost the affection he bare thereunto, onely he forgot it both to the *sad*, and to the *vindicative* part of his memory, he kept no grudge against his brethren for their cruell usage of him.

If God should be pleased to settle a Generall peace betwixt all parties in our Land, let us all name our next-born child (it will fit both Sexes) *Manasseh*. That is forgetting, Let us forget all our *Plunderings Sequestrations,*

tions, *Injuries* offered unto us, or suffered by us, The *best oyle* is said to have *no Taste*, that is, no *Tang*. Though we carry a *simple and single remembrance* of our losses unto the grave, it being impossible to do other-waies (except we raze the faculty of memory *Roote and Branch* out of our mind) yet let us not keep any record of them with the least *reflection of revenge*.

XI.

Apt Scholars.

MOthers generally teach their children *three sins*, before they be full two years old.

First, *Pride*; Point child, *Where are you fine? Where are you fine?*

Secondly, *Lying*; It was not A. that cried, it was B. that cried.

Thirdly, *Revenge*; Give me a blow and I will beat him, Give me a blow and I will beat him.

B

Surely

Surely, children would not be so *bad*, nor so *soon bad*. But partly, for *bad precedents* set before them, partly for *bad precepts* taught unto them.

As all *three Lessons* have taken too deep impressions in our hearts, so chiefly the last of *revenge*. How many *blows* have been *given* on that account, within our remembrance, And yet I can make it good, that we in our age are more *bound* to *pardon* our *enemies*, then our *Fathers* and *Grand-Fathers* in their *Generation*.

For *charity* consisteth in two main parts; *In donando & condonando*, IN GIVING and FORGIVING. Give we cannot so much, as those before us, *our estates* being so much impaired and impoverished with *Taxes* unknown to former ages.

Seeing therefore one *Channell* of *charity* must be the *less*, the *stream* thereof ought to run *broader* and *deeper* in the other. The *less* we can *Give*, the *more* we should *forgive*: But alas! this
is

is the worst of all, that Giving goeth
not so much against our covetousness,
but forgiving goeth more against our
Pride and Ambition.

XII.

All well wearied,

TWO Gentlemen, *Father* and *Son*,
both of great quality lived toge-
ther, The *Son* on a time: *Father* (said he)
I would faine be satisfied how it cometh to
pass that of such Agreements, which I make
betwixt neighbours fallen out, not one of
twenty doth last and continue. Whereas
not one of twenty faile wherein you are
made Arbitrator.

The reason (answered the other)
is plain. No sooner do two friends fall
out, but presently you offer your self to
compromise the difference, wherein I
more commend your charity, then your
discretion. Whereas I always stay till the
parties send or come to me, after both
sides being well wearied by spending

much money in Law are mutually desirous of an Agreement.

Had any Indeavoured some *sixteen years* since, to have advanced a firme peace betwixt the two opposite parties in our Land, their succels would not have answered their intentions, mens *veynes* were then so full of bloud, and *purses* of money.

But since there hath been so large an evacuation of both. And men begin soberly to consider, that either side may (by woefull experience) make other miserable, but it is only our union can make both happie; some hope there is, that a peace, if now made, may probably last and continue, which God in his mercy make us worthie of, that we may in due time receive it.

XIII.

O INCONSTANCY.

LEarned Master Camden Treat-
ing in an *Astrologically* way, under

der what Planet * *Britain* is feared, al-
 ledgeth but one Author, viz. *Johannes*
de Muris, who placeth our *Island* under
Saturne, whilst he produceth three, viz.
 the Fryer *Persecrutor*, *Esquidius*, and
Henry Silen, which place *Britain* under
 the *Moope*.

* In his
 Brit. p.
 82.

It will add much (in the general ap-
 prehension of People) to the judg-
 ment of the latter, that so many *Chan-*
ges and *vicissitudes* in so short a time
 have befall our Nation; wee have been
 in twelve years a *Kingdom*, *Common-*
wealth, *Protector dome*, afterwards un-
 der an *Army*, *Parliament* &c. Such in-
 constancy doth speak us under the
Moon indeed; But the best is, if we be
 under the *Moon*, the *Moon* is under *God*,
 And nothing shall happen unto us, but
 what shal be for his Glory, and we hope
 for our good; and that we may in due
 time be under the *SUN* again.

XIV.

Recovered.

T*yrannus* was a good word at first, importing no more then a *King*; The *pride* and *cruelty* of some made the word to bear ill, as it doth in the Modern acception therof.

PROVIDENCE, as good a word, as any in *Divinity*, hath suffered so much in the modern abusing therof, that conscientious people begin to loath and hate it. For *Gods Providence* hath been alleaged against *Gods precepts*. *Kings bare word* was never in our Land produced against his *broad Seal*. Yet *Success*, (an argument borrowed from the *Turks*) hath been pleaded as the *voice* of *Gods approbation* against his *positive* and *express will* in his *Word*.

But God hath been pleased to vindicate his own honour, and to assert the Credit of *Providence*, which is now become a good word againe. If IM-
PULSIVE

PULSIVE PROVIDENCE (a new
coyned phrase) hath given the late Ar-
my their *greatness*, EXPULSIVE
PROVIDENCE (a newer phrase)
hath given them their *smallness*, being
now *set by*, layd aside as uselesse, and not
sett by, so farr from terrifying of any, by
few they are regarded.

XV.

Gratitude.

N*ew-Castle on Tyne* is (without Cor-
rivall) the Richest Town in *Eng-
land*, which before the *Conquest* was
usually known by the name of *Monk-
* Chester*.

* Camdens
Brit. in
Northumb.

Exeter must be allowed of all
One of the neatest and sweetest Citties
of *England*, which anciently by the
Saxons was called * *Monk-Town*,
both which names are now utterly
out of use, and known only to Antiqua-
ries.

* Idem in
Devon.

God hath done great things already,
B 4 whereof

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whereof we rejoyce, by the hand of our *Great General*, in order to the Settlement of our Nation. When the same (as we hope in due time) shall be compleated, not only *New-Castle* and *Exeter* shall have just cause with comfort to remember their *old Names*, but every *County*, *City*, *Market-Town*, *Parish*, and *Village* in *England*, may have the name of *MONK* put upon them. But oh the *Modesty* of this worthy person is as much as his *Merit*, who hath learned from *valiant*, *wise*, and *loyal* * *Joab*,
 * 2 Sam. 12. 25. to do nothing prejudicial to *David*, and delighteth not so much in *having* a great name, as in *deserving* it.

XVI.

The Heire.

I Ever beheld *Somerset-shire* in one Respect as the most ancient and honorable *Shire* in *England*. For *Glassen-bury* in that *County* was the *Bryttish Antioch*, where the *Bryttish* were first called *Christians*,

Christians, by the Preaching of Ioseph of Arimathea, though the truth of the story be much swoln by the leaven of Legendarie fictions.

But hereafter Somerset-shire in another respect must be allowed the eldest County in England; As Christianity first grew there, so Charity first sprang thence, in that their Sober, Serious, and Seasonable Declaration, wherein they renounce all future animosities in relation to their former sufferings.

Now as the zeal of * Achaia pro- * 2 Cor. 9.2.
voked very many, So the example of Somerset-shire hath been precedensial to other Counties to follow it. Kent and Essex since have done, and other Shires are daily doing the same; Yea, and I hope that those Counties which lag the last in writing, will be as forward, as the first in performing their solemn promises therein.

XVII.

SAD TRANSPOSITION.

IT seemeth marvellous to me, that many *Mechanicks* (few able to read, and fewer to write their names) turning *Souldiers*, and *Captains* in our Warrs, should be so soon and so much improved. They seeme to me to have *commenced per saltum* in their understandings. I professe without flouting or flattering, I have much admired, with what facilitie and fluentnesse, how pertinently and properly they have expressed themselves, in language which they were never borne nor bred to, but have industriously acquired by conversing with their betters.

What a shame would it be, if such who have been of *Gentile Extraction*, and have had *liberal education*, should (as if it were by *exchange of Soules*) relapse into *Ignorance* and *Barbarism*.

What an *ignominy* would it be for them,

them, to be buried in idleness, and in the moderate pursuite of pleasures and vicious courses, till they besot their understandings, when they see Souldiers arrived at such an improvement, who were bred *Taylors, Shoe-makers, Coblers, &c.*

Not that I write this (God knoweth my heart) in disgrace of them, because they were bred in so meane Callings, which are both honest in themselves, and usefull in the *Commonwealth*; yea, I am so far from thinking ill of them, for being bred in so *poor trades*, that I should think better of them for returning *unto them* againe.

XVIII.

Bird IN THE BREST.

I Saw *two men* fighting together, till a *third* casually passing by interposed himself to part them, The blows of the *One* fell on his *Face*, of the *Other* on

on his *Back*, of *Beth* on his *Body*, being the *Screen* betwixt the fiery anger of the *two Fighters*. Some of the *Beholders* *laughed* at him as well enough served, for meddling with matters which belonged not to him.

Others *pitted* him, conceiving every man concerned to prevent *blood-shed* betwixt *Neighbours*, and *Christianity* it self was *Commission* enough to interest him therein.

However, this is the sad Fate which attended all moderate persons, which will mediate betwixt opposite Parties. They may complain with *David*, *They have rewarded me evil for good, and hatred for my good-will*. Yet let not such hereby be *disheartned*, but know that (besides the reward in Heaven) the very work of *Moderation* is the wages of *Moderation*. For it carrieth with it a marvellous Contentment in his *Conscience*, who hath endeavoured his utmost in order to Unity, though unhappy in his success.

XIX.

Fair Hopes.

A Traveller, who had been newly robbed, inquired of the first Gentleman he met, who also was in a melancholy humour (a cause haveing lately gone against him) where he might find a *Justice of Peace*, to whom the Gentleman replied, *You ask for two things together, which singly and severally are not to be had. I neither know where JUSTICE is, nor yet where PEACE is to be found.*

Let us not make the Condition of our Land worse then it was; *Westminster-Hall* was ever open, though the proceedings of *Iustice* therein were much interrupted and obstructed with *military Impressions*. Peace, we confesse, hath bin a *stranger* unto us a long time, *Heart-burnings* remaining, when *House-burnings* are quenched; But now, blessed be God, we are in a faire pro-

probability of recovering both, if our sins and ingratitude blast not our most hopeful expectations.

XX.

Riddle unriddled.

WE read [2 Sam. 15. 11] that when *Absalom* aspired to his Fathers Kingdom, with him went two hundred men out of *Ierusalem* that were called, and they went in their simplicity, and they knew not any thing. If any have so little charity, as to call these persons TRAITORS, I will have so much confidence as to term them LOYAL TRAITORS, and (God willing) justify the seeming contradiction.

For they lodged not in their hearts the least *disloyal* thought against the person and power of *King David*. But alas when these two hundred were mixed among two thousand, ten thousand, twenty thousand of active and designing Traytors; these poor men might in the violent

violent multitude be hurried on, not only *beyond* their intentions, but even *against* their resolutions.

Such as are sensible with sorrow that their *well intending simplicity* hath been *imposed on, abused and deluded* by the *subtily* of others, may comfort and content themselves in the *sincerity* of their own Soules; *God*, no doubt, hath already *forgiven* them, and therefore men *ought* to *revoke* their uncharitable censures of them. And yet *Divine Justice* will have its full tale of *intended stripes*, taking so many off from the *back* of the *Deceived*, and laying them on the *shoulders* of the *Deceivers*.

XXI.

No RECORD to REMAINE.

I Never did read, nor can learn from any, that ever Queen *Elizabeth* had any *Ship-Royal*, which in the *Name* thereof carried the *Memorial* of any *particular Conquest* she got either by land
or

or by water. Yet was she as victorious as *any Prince* in her Age, and (which is mainly material) her conquests were mostly atchieved against *forreign Enemies*.

The Ships of *Her Navy*, had onely honest and wholesom Names, the *Endeavour*, the *Boneadventure*, the *Return*, the *Unity*, &c.

Some of our *modern Ships* carry a very great Burthen in their names, I mean, the Memorial of some fatal Fights in the *Civil Wars* in our own Nation, and the *Conquerours* ought not to take much joy, as the *Conquered* must take grief in the remembrance thereof.

I am utterly against the rebaptizing of *Christians*, but I am for the redipping of *Ships*, that not only some inoffensive, but ingratiating Names may be put upon them; the *Unity*, the *Reconciliation*, the *Agreement*, the *Concord*, and *healing Titles*. (I speak more like a *Book-man*, than a *Sea-man*) and others to that purpose.

XXII.

All for the present.

THere is a pernicious humour of a *Catching Nature*, wherewith the mouths of many, and hearts of more, are infected. Some there are, that are, so covetous to see the *settlement* of Church and State according to their own desires, that, *If it be not done in our dayes* (say they) *we care not whether it be done at all or no.*

Such mens souls *live in a Lane*, having *weak heads* and *narrow hearts*, their *Faith* being *little* and *charity less*, being all for themselves, and nothing for posterity. These men living in *India*, would prove ill *Common-Wealths-men*, and would lay no foundation for *Porcellana* or *China-dishes*, because despairing to reap benefit thereby, as not ripened to perfection in a hundred years.

Oh! give me that good mans gra-
C
cious

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cious temper, who earnestly desired the prosperity of the Church, whatsoever became of himself, whose *verses* I will offer to translate.

*Sen me terra regis, seu vastum contegit
aquor;*

*Exoptata piis sacula fausta precor.
Buried in earth, or drown'd i'th Main.*

*Eat up by Worms or fishes;
I pray the Pious may obtain
For happy times their wishes.*

* 2 Sam. 19.25. And if we our selvs with aged* *Barzil.*
lai be superannuated to behold the happy
establishment of Church and state,
*Heb. 11. 13. may we (*dying in** *Faith*, though not ha-
ving received the promises) bequeath
the certain reversions of our *Chim-*
hams, I mean the next generation
which shall rise up after us.

XXIII.

Courtesy gaineth.

I Have heard the *Royall Party* (would
I could say without any cause) com-
plained

plained of, that they have not *Charity* enough for *Converts*, who came off unto them from the *opposite side*; Who though they express a *sence* of and *sorrow* for their mistakes, and have given *Testimony* (though perchance not so plain and publick as others expected) of their sincerity, yet still they are suspected, as unsound, and such as *frown not on*, look but *askew* at them.

This hath done much mischief, and retarded the return of many to their side; For, had these their *Van-Curriers* been but kindly entertained, possibly ere now their *whole Army* had came over unto us; Which now are disheartned by the cold welcome of these *Converts*.

Let this fault be mended for the future, that such *Profelytes* may meet with nothing to discourage, all things to comfort and content them.

Let us give them not onely the *right hand of fellowship*, but even the *upper-hand of Superiority*. One asked a Mother;

ther, who had brought up many Children to a marriageable age, what *Arts* she used to breed up so numerous an issue; *None other*, (said she) *save onely*, I *alwaies made the most of the youngest*. Let the *Benjamins* ever be *Darlings*, and the *last-borne*, whose eyes were *newest opened* with the sight of their errors, be treated with the greatest affection.

XXIV.

Moderation.

ARTHUR PLANTAGENET Viscount *Lisle*, natural Son to King *Edward* the Fourth, and (which is the greatest honour to his Memory) direct Ancestor, in the *fifth Degree*, to the Right Honourable, & most Renowned Lord General *GEORGE MONK*, was for a fault of his Servants (intending to betray *Calis* to the King of *France*) committed to the *Tower* by King *Henry the eight*, where well knowing the fu-
ry

ry and fiercenesse of that King he daily expected death.

But the innocence of this Lord appearing after much search, the King sent him a rich Ring off his own Finger, with so comfortable words, that at the hearing thereof, a sudden joy* overcharged his heart, whercof he dyed that night; so fatal was not onely the *anger*, but the *love* of that King.

*Speed.
Chron. pag
692.

England for this many years hath bin in a languishing condition, whose case hath been so much the sadder, than this Lords was, because conscious of a great guilt, whereby she hath justly incurred Gods displeasure. If God of his goodnesse should be pleased to restore her to his favour, may he also give her moderation safely to digest and concoct her own happinesse, that she may not runne from one Extreame to another, and excessive joy prove more destructive unto her, then *grief* hath been hitherto.

XXV.

Preparative.

T *Wilight*, is a great blessing of God to mankind: for, should our eyes be instantly posted out of darknesse into light, out of mid-*night* into morning, so sudden a surprisal would blind us. God therefore of his goodnesse hath made the intermediate *twilight* to prepare our eyes for the reception of the *light*.

Such is his dealing with our English Nation. We were lately in the *mid-
night of misery*. It was questionable whether the *Law* should first draw up the *Will and Testament* of dying *Divinitie*; or *Divinitie* first make a *Funeral Sermon* for expiring *Law*. *Violence* stood ready to invade our *Property*; *Heresies*, and *Schismes*, to oppress *Religion*.

Blessed be God, we are now brought into a better condition, yea, we are past the *Equilibrium*; the Beame beginning
to

to break on the better side, and our hopes to have the Mastery of our despairs. God grant, this twilight may prove *Crepusculum matutinum* forerunning the rising of the SUN, and increase of our happiness.

XXVI.

Revenge with a witness.

Frederrick* the second Emperour of Germany being at *Piza* in Italy, and distressed for want of money to pay his Army, sent for *Petrus De Vineis* an able man, who formerly had been his Secretary, but whose eyes he had caused to be bored out for some *Misdemeanour*.

*Swingers
Theat. vol.
7. lib. 5.
pag. 1959.
sub titulo
ultionis.

Being demanded of the Emperour which way he might most speedily and safely (as to outward danger) recruit his Treasury, his *SECRETARY* gave him Council to seize on the Plate of all the Churches and Monasteries of that City, which he did accordingly,

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cordingly, and amongst the rest he
took *ZONAM AUREAM*, or the
GOLDEN GIRDLE, out of one
Church, of inestimable value.

This blinde Secretary returning
home to his wife, told her, *Now I am
even with the Emperour for putting
out my eyes, having put him on such a
Project, which, I hope, he will pursue, to
is own destruction. He hath made me a
Spectacle to men, but I have made him a
Monster unto God.*

Let such who are concerned herein,
see what successe the Emperour had in
this his Expedition, founded on *Sacri-
ledge*, and the longer they look there-
on, the worse I am sure they will
like it to barr further application.

XXVII.

A Gnat, no Gnat.

ONe needlessly precise, took causles
exception at a Gent. for using the
word *IN TROTH* in his Discourse, as if
it had been a kind of an Oath. The Gent.
pleaded for himself, that *IN TRUTH*
was

was a *word* inoffensive, even in his judgment who accused him.

Secondly, that he was borne farre North, where their *broad* and *Dorick Dialect* pronounced *TRUTH*, *TROTH*, and he did humbly conceive the *tone* of the Tongue was, no *fault* of the heart.

Lastly, he alleadged the twenty fifth *Psalme*, as it is translated in *Meter*.

*To them that keep his Testament
The witnesse of his Troth.*

And thus at last, with much adoe, his seeming fault was remitted.

I am afraid if one should declare for *TROTH* and *PEACE*, and not for *Truth* and *Peace*, it would occasion some offence; however, rather then it should make any difference, the former will be as acceptable to the *North* of *Trent*, as the latter will please all good people South thereof.

XXVIII.

Silence a while.

HAD not mine eyes (as any other mans may) read it in the printed Proclamations of King *Edward* the sixth, (when the Pulpitts generally popish, sounded the Alarme to *Ketts rebellion*, and the *Devonshire Commotion*) I would not have beleived what followeth.

2 *Edw. 6. Septemb. 13.*

*This lasted
in full force
but for some
few weekes.

By these presents, wee inhibite generally all manner of Preachers whatsoever they be, to preach in this meane space, * to the intent that the whole Clergy might apply themselves in prayer to Almighty God, for the better achieving of the same most Godlie intent, and purpose of Reformation.

What hurt were it, if in this juncture

sure of Time, all our *Preaching* were turned into *praying* for one Moneth together, that *God* would settle a happy *Peace* in this Nation.

However if this be offensive to any, and giveth cause of distast, the second motion may be imbraced, That for a year at least, all *Pulpits* may be silent, as to any part of Differences relating to our Times, and only deliver what belongeth to *Faith* and good *Workes*.

XXIX.

Send Humilitie.

I Do not remember, that the word INFINITE is in Scripture attributed to any Creature, save to the City of Ninive, *Naham* 3. 9. *Ethyopia* and *Egypt* were her strength, and it was INFINITE.

But what is now become of *Ninivee*? it is even buried in its own ruins, and may have this Epitaph upon it;

Hic jacet FINIS INFINITI,

Here

*Here lyeth the END of what was END-
LESSE.*

· He, who beheld the multitude of A-
ctors & Beholders, at the Mustering in
HIDE PARK, on the 24. of *Aprill* last,
will say, that there was an INFINITE
number of people therein. Some would
hardly beleeve, that the whole *Nation*
could afford so many, as the *City* of
London alone did then produce.

My prayer shall ever be, that this
great *City* may be kept either in the
WHOLESOME IGNORANCE,
or HUMBLE KNOWLEDGE of
its own STRENGTH, least the peo-
ple *Numberlesse* prove *Masterlesse* ther-
in. And let them remember (God for-
fend the *Parallet*) what is become of
great *Ninive* at this day, annihilated
for the Pride thereof.

XXX.

Rather fold over, then fall short.

Solomons Temple was seven years in building, 1 Kings 6. 36. And such, who seriously consider the Magnificence thereof, will more wonder, that it was *done* so soon, then *doing* so long.

Now, had Solomon at the beginning of this building abolished the *Tabernacle* made by Moses, (because too meane and little for so mighty, and so numerous a Nation) God had been seven years without any place of *publick Service*.

But that *wise Prince* continued the *Tabernacle* to all uses and purposes, untill the Temple was finished, and then 1 Kings 8. 4. They brought up the Ark of the LORD, and the *Tabernacle* of the congregation, and all the holy vessels that were in the *Tabernacle*, even those did the *Priests* and the *Levites* bring up. And as it followeth afterwards, vers. 6. They brought

brought in the Ark of the Covenant of the LORD, unto his place, into the Oracle of the House. And certainly all the rest of the Tabernacle (consisting of such materials, as might be taken down, and kept in Chests and Coffers) were deposited in the Temple, though, it may be, no use was made therof.

It had been well, if, before the OLD GOVERNMENT of the Church was taken down, a NEW ONE had first been settled. Yea, rather let God have *two Houses* together, then *none* at all; Least Piety be starved to death with cold, by lying out of dores in the intervall, betwixt the demolishing of an old, and the erecting of a new Church-discipline.

XXXI.

No mans work.

CHRIST, when on Earth, cured many a spot, (especially of leprosie) but never smoothed any wrinkle; never made

made any old man young again.

But in Heaven he will do both, *Eph. 5. 27.* when he shall present it to himself a glorious Church, not having spot or *WRINKLE*, or any such thing, but that it should be holy and without blemish.

Triumphant Perfection is not to be hoped for in the *Militant Church*; there will be in it many spots and wrinkles, as long as it consisteth of sinful mortal men, the members thereof: It is *Christs* work, not *mans* work to make a perfect *Reformation*.

Such therefore are no good *Politicians*, who will make a sore to mend a spot, cause a wound to plain a wrinkle, do a great and certain mischief, when a small and uncertain benefit will thereby redound.

XXXII.

Three make up one.

Young King *Joash* had onely a lease of *Piety*, and not for *his own*, but his Uncle

Uncles life, 2 Kin. 12. 2. He did that which was right in the sight of the LORD all his dayes, wherein Iehoiada the Priest instructed him.

Iehu was good in the midst of his life, and a zealous Reformer to the utter abolishing of Baal out of Israel, but in his old age. 2 Kin. 10. 31. He returned to the Politick sins of Ieroboam, worshipping the Calves in Dan and Bethel.

*Manasseh was bad in the beginning and middle of his life, filling Ierusalem with idolatry; Onely towards the end thereof, when carried into a * strange land, he came home to himself, and destroyed the prophane Altars, he had erected.*

2 Chron.
33. 11.

These Three put together make one perfect Servant of God. Take the Morning and Rise with Ioash, the Noon and Shine with Iehu, the Night and Set with Manasseh. Begin with Youth-Ioash, continue with Man-Iehu, conclude with Old-man-Manasse; and all put together will spel one good Christian, yea, one good perfect Reformer.

XXXIII.

XXXIII.

Sero, sed Serio.

NEbuchadnezzar observed three Gradations in plundering the Temple; First, He *mannerly sipped and took but a Tast* of the wealth thereof, 2Chro.36.7. He carried of the **VESSELS** of the House of the Lord to Babylon.

Next, He *mended his Draught*, and drank very deep, vers. 10. When the year was expired, Nebuchadnezzar sent and brought Jehoiachin to Babylon, with the **GOODLY VESSELS** of the House of the Lord.

Lastly, He *emptied the Cup*, not leaving one drop behind, vers. 18. And **ALL the VESSELS** of the House of the Lord, great and small, brought he to Babylon.

It was the mercy of God, to allow his people space to repent, had they made their seasonable composition with God, after the first inroad; they

D

had

had prevented the *second*: If after the *second*, they had prevented the last and final destruction.

God hath suffered our Civil Wars some sixteen years since, first to tast of *the wealth* of our Nation; and we met not God with suitable *Humiliation*. His Justice then went farther, and the Sword took the *Goodly Vessels*, the GALLANTRY and GAIETY of ENGLAND from us; 1. Our Massie plate. 2. Pleasant pictures. 3. Precious jewels. 4. Rare Libraries. and 5. Magnificent Palaces; [*Holdenby, Theobalds, Richmond*] Carrying Majesty in their structure; 1. Melted down. 2. Sold. 3. Lost, or drowned. 4. Transported. 5. Levelled to the ground.

God grant, That we may sue out our pardon by serious repentance. before ALL the VESSELS, great and small, be taken away in a renewed warre, that the *Remnant of wealth*, which is left in the Land, may be continued therein.

XXXIV.

By Degrees.

WE read that the *Nails* in the *Holy of Holies*, 2 *Chro.* 3. 8, and 9. were of *fine Gold*. Hence ariseth a question, how such nails could be usefull? pure Gold being so flexible, that a nail made thereof will *bow* and not *drive*.

Now I was present at the debate hereof, betwixt the best *working-Goldsmiths* in *London*, where (among many other ingenuous answers) this carried away the Credit, for the greatest probability thereof, *viz.* That they were *Screw-nails*, which had *holes* prepared for their reception, and so were wound in by degrees.

Gods work must not be done lazily, but *leisurely*: *Haste maketh wast* in this kinde. In *Reformations* of great importance, the violent driving in of the *Nail*, will either *break the head*, or *bow the point* thereof, or *rive* and *split*

that, which should be fastned therewith.

That may insensibly be *screwed*, which cannot suddenly be *knockt* into people. *Fair and softly goeth far*, but alas! we have too many fiery spirits, who with *Iekn* drive on so furiously, they will over turne all, in Church and State, if their fiercenesse be not seasonably retrenched.

XXXV.

Good Augury.

I Was much affected with reading that Distick in *Ovid*, as having somewhat extraordinary therein.

*Tarpeia quondā prædixit ab Ilice Cornix,
Est, bene non potuit dicere, dixit, Erit.*

To foretell;
hence Spelman.

*The Crow sometimes did sit and * SPEL
On top of Tarpie Hall;
She could not say ALL'S WELL, ALL'S
WELL,
But said IT SHALL, IT SHALL.*

But

But what do I listen to the language of the Crow, whose *black colour* hath a cast of *Hell* therein in superstitious *south-saying*. Let us hearken to what the D O V E of the holy Spirit saith, promising Gods servants, though the present times be bad, the future will be better. *Psal. 38. 11. The meeke SHALL inherit the Earth, and SHALL delight themselves in the Abundance of Peace.*

XXXVI.

Subtract not, but Add.

A Covetous Courtier complained to King Edward the sixt of CHRIST COLLEDGE in Cambridge, that it was a *Superstitious Foundation*, consisting of a *Master* and *twelve Fellowes*, in imitation of *Christ*, and his *twelve Apostles*. He advised the King also, to take away *one or two Fellowships*, so to discompose that superstitious number. D 3 oh

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Oh no, (said the King) I have a better way, then that, to mar their conceit, I will add a thirteenth Fellowship unto them; which he did accordingly, and so it remaineth to this day.

Well-fare their hearts, who will not only wear out their shooes, but also their feet in Gods service, and yet gain not a shoe-latchet thereby.

When our Saviour drave the Sheep and Oxen out of the Temple, he did not drive them into his own Pasture, nor swept the coyne into his own Pockets, when he overturned the Tables of the Money-changers. But we have in our dayes many, who are forward to offer to God such zeal, which not onely rest them nothing, but wherewith they have gained great Estates.

XXXVII.

Send such Musick.

WE read 1 Kings 8.55. that Solomon, when he had ended his excellens

cellent Prayer, he BLESSED the People, But was not this *Invading* the *Sacerdotal* function? seeing it was not *Crown-work*, but * *Miter work*, to do it. * Numb. 6.23.

No, surely *Solomons* Act therein was lawfull, and laudable, there being a threefold blessing.

I. IMPARATIVE; So God only blessed his People, *who commandeth deliverances for Israel.*

II. INDICATIVE; Solemnly to declare Gods blessing to, and put his Name upon the people, and this was the Priests work.

III. OPTATIVE; wishing, and desiring Gods blessing on the People, and this was done by *Solomon.*

Yea, it is remarkable, that in the same Chapter, vers. 66. the people blessed the King. O happy Reciprocation betwixt them! when the King BLESSETH HIS PEOPLE (if his words be rightly understood) ALL MAY BE WELL. But when a People BLESSETH THEIR KING, ALL IS WELL.

XXXVIII.

By Hook and by Creok.

MArvellous was the confidence of those Merchants, *Jam. 5. 13. Go to now, ye that say, To day, or to morrow we will go into such a City, and continue there a year, and buy, and sell, and get gaine.*

What false *Herauldry* have we here, *Presumption* on *Presumption*? What *Insurance-Office* had they been at, to secure their lives for a twelve-moneth,

But, this being granted, how could they certainly promise themselves, that they *this yeare* should get **GAIN**, except they had surely known what would have been *dear the next yeare*. *Merchandizing* is a ticklish matter, seeing many *buy and sell, and live by the losse.*

Either, then Trading in those times was quicker and better then in ours, or, (which is most probable) they were
all

all resolved on the point, to cheat, cozen, lie, swear and forswear, and to GAIN, by what means soever.

Our Age and Land affordeth many of their Temper, and of such Saint Paul speaketh, 1 Tim. 6. 9. *They WILL be rich; will, whether God Will, or Will not; will, though it cost them the forfeiture of their Conscience, to compass their Designs.*

XXXIX.

Without Care no Cure.

A Woman, when newly delivered of a Childe, her paine is ended, her peril is but new begun; a little distemper in Dyet, or a small Cold taken may inflame her into a Feaver, and endanger her life. Wherefore when the welfare of such a person is enquired after. This *Answer-General* is returned, *She is well for one in her condition; The third, fifth, and ninth dayes, [all Criticall]* must be expected, till which

which time *Bene-male* is all the health which the Latine Tongue will allow her.

ENGLAND is this *green Woman*, lately brought to bed of a long-expected Childe *LIBERTY*. Many wise men suspected that she would have died in *Travell*, and both Childe and Mother miscarrie. But God be thanked for a good *MIDWIFE*, who would not *prevent*, but *attend* the *Date of Nature*.

However all, yea, most of the *Danger* is not yet past. *Numerous* is the multitude of *Male-contents*, and many difficulties must be encountred before our *PEACE* can be settled.

God grant the Woman be not wilful in *FITTS* of her distemper, to be ordered by the discretion of her *NURSES*, which now in Parliament most carefully attend her *RECOVERY*.

XL.

Keep your Castle.

SOON after the Kings death, I preached in a Church near London, and a Person then in great power, (now levelled with his FELLOWES) was present at my Sermon. Now I had this passage in my Prayer, GOD in his due time settle our Nation on the TRUE FOUNDATION thereof.

The [then] Great man demanded of me what I meant by TRUE FOUNDATION. I answered, that I was no Lawyer, nor States-man, and therefore skill in such matters was not to be expected from me.

He pressed me further to exprels my self, whether thereby I did not intend the King, Lords, and Commons.

I returned, that it was a part of my prayer to GOD, who had more Knowledg, then I had Ignorance in all things, that he knew what was the TRUE FOUNDATION

DATION, and I remitted all to his wisdom and goodnesse.

When men come with *netts in their Eares*, it is good for the *Preacher* to have neither *Fish nor Fowle* in his *Tongue*. But blessed be God, now we need not lye at so close a *Guard*. Let the *Gent.* now know, that what he *suspected* I then *intended* in my words, and let him make what improvement he pleaseth thereof.

XLI.

Too much beneath.

KING *Hen.* the seventh was much troubled (as he was wont to say) with **IDOLS**, *Scenecal Royalletts*, poor petty, pittifull Persons, who pretended themselves **PRINCES**.

One of these was called **LAMBERT SIMNEL**, whom the King at last, with much *Care* and *Cost*, some expence of *Blood*, but more of *Money*, reduced into his *power*, and got his *person* into his Possession.

Possession. *Then*, instead of other punishment, he made him a T U R N E - B R O A C H, and afterwards (on his peaceable *Behaviour*) he was* preferred one of the *Kings* U N D E R - F A L - C O N E R S, and as one tartly said, a fit *Place* for the *Buzzard*, to keep *Hawks*, who would have been an *Eagle*.

*Lord Bacon in the life of King Hen. 7.

The King perceived that this *Lambert* was no daring, dangerous, and designing person, and therefore he would not make him (who was contemptible in himself) *considerable* for any noble punishment imposed upon him.

Royal Revenge will not stoop to a low object; some Malefactors are too mean to be made *publike Examples*. Let them live, that the pointing of *Peoples* fingers may be so many *Arrows* to pierce them. See, *there goes* I N G R A - T I T U D E to his Master: *There walkes,* &c.

Such a *Life* will smart as *Death*, and such a *Death* may be sanctified for *Life* unto them, I mean, may occasion their
serious

ous sorrow, and cordial repentance, whereby Gods Pardon, and their eternal salvation may be obtained, which ought to be the Desire of all good Christians, as well for others as themselves.

XLII.

Patience a while.

THE Souldiers asked of John Baptist, Luke. 3. 14. &c. and what shall we do.

Every man ought (not curiously to enquire into the duty of others, but) to attend his own concernments. The Baptist returned, *do violence to no man, neither accuse any falsely, and be content with your wages.*

Good Counsel to the Souldiers of this Age. *Do violence to no man, plunder no man, accuse no man falsely.*

Make no men Malignants by wrongful information, *and be content with your wages.*

But I have heard som of the most moderate of the Souldiers, not without cause,
to

to complain. He is a *Mutineer* indeed, who wil not be content with his wages. But alas, we must be content without our wages, having so much of our *Arreares due unto us*, this is an hard chapter indeed. And *John Baptist* himselfe (though feeding hardly on *Locusts* and wild hony) could not live without any food.

Indeed their case is to be pitied, and yet such as are ingenuous' mongst them will be perswaded, to have patience but a while, the Nation, being now in *fermentation*, & tending to a *consistency*. The wisdom of the Parliament is such, they will find out the most *speedy*, and *easy* means to pay them, and such their Justice, no intent is there to defraud them of a *farthing*, whatsoever ill-affected *Malecontents* may suggest to the contrary.

XLIII.

In the Middle.

GOD in his Providence fixed my
Nativity in a remarkable place.

I was borne at *ALWINCLE* in
Northamptonshire, where my father
was the painful Preacher of Saint *Pe-*
ters. This Village was distanced one good
mile West from *ACHURCH*, where
Mr. *Brown*, Founder of the *Brownists*
did dwell, whom out of curiosity,
when a Youth, I often visited.

It was likewise a mile and half
distant East from *LIVEDEN*,
where *Francis Tresham* Esquire, so
active in the *Gunpowder Treason*, had
a large demesne, and ancient habi-
tation.

My Nativity may minde me of *Mo-*
deration, whose Cradle was rocked be-
twixt two Rocks. Now seeing I was
never such a *Churle* as to desire to eat
my morsel alone, let such who like
my

my prayer joyn with me therein.

God grant we may hit the Golden mean,
and endeavour to avoid all Extremes;
the fanatick Anabaptist on the one side,
and the fiery zeal of the Jesuite on the
other, that so we may be true Prote-
stants, or, which is a far better name,
real Christians indeed.

XLIII.

Amending.

ALL generally hate a Sluttish-
House, wherein Nastyness hath not
onely taken Livery and Seisin, but also
hath been a long time in the peaceable
possession thereof.

However, reasonable men will be
contented with a House belittered with
Straw, and will dispense with Dust it
self, whilst the House is sweeping, be-
cause it hath uncleannesse in order to
Cleaness.

Many things in England are out of
joynt for the present, and a strange con-
E fusion

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fasion there is in Church and State, but let this comfort us, we trust it is *confusion* in tendency to *Order*. And therefore let us for a time more patiently comport therewith.

XLIV.

Too much Truth.

SOME perchance will *smile*, though I am sure all should *sigh* at the following Story.

A *Minister* of these times sharply chid one of his *Parish*, for having a *base Childe*, and told him he must take order for the keeping thereof.

Why Sir, answered the man, I conceive it more reasonable that you should maintaine it. For I am not Book-learned, and kenne not a letter in the Bible, Yea, I have been your *Parishioner* this seven years, present every *Lords day* at the Church, yet did I never there hear you read the **TEN COMMANDEMENTS**,

on these Times.

55

I never heard that Precept read, thou shalt not commit Adultery Probably, had you told me my Duty, I had not committed this folly.

It is an abominable shame, and a crying Sinne of this Land, that poor people hear not in their Churches the summe of what they should pray for, beleieve, and practice, many Mock Ministers having banished out of Divine Service, the use of the Lords Prayer, Creed, and Ten Commandements.

XLV.

As it was.

SOME alive will be depoled for the *truth* of this strange accident, though I forbear the naming of *place* or *persons*.

A Carelesse Maid which attended a *Gentlemans Childe*, fell asleepe whilest the rest of the family were at Church; An *Ape* taking the *Childe* out of the *Cradle*, carried it to the *Roofe* of the
E 2 House,

House, and there (according to his rude manner) fell *a dancing and dandling* thereof, down head, up heeles, as it happened.

The Father of the Childe returning (with his Family) from the Church *commented* with his own eyes on his Childs sad condition. Bemone he might, help it, he could not. Dangerous to shoote the *Ape*, where the *Bullet* might hit the *Babe*, All fall to their Prayers as their last, and best refuge, that the innocent Childe (whose *precipice* they suspected) might be preserved.

But when the *Ape* was well wearied with its own Activity, he fairly went down, and formally laid the Childe where he found it in the Cradle.

Fanaticks have pleased their *Fancies* these late years, with *turning and tossing* and *tumbling* of Religion, *upward*, and *downward*, and *backward*, and *forward*, they have *cast and contrived* it into a
hundred

hundred *Antick postures*, of their own imagining. However, it is now to be hoped, that after they have tired themselves out with doing of nothing, but only *trying* and *tampering this*, and *that way*, to no purpose, they may at last returne and leave *Religion* in the same *Condition* wherein they found it.

XLVI.

No so, longe.

Solomon was the *Ridle of the World*, being the *richest* and *poorest* of *Princes*.

Richest, for *once* in *three yeares* the *Land of Ophire* sailed to *Jerusalem*, and caused such plenty of *Gold* therein.

Poorest, as appeareth by his imposing so intolerable *Taxes* on his *Subjects*, the *Refusal* of the mitigation whereof, caused the *Defection* of the *ten Tribes* from the *House of David*.

But how came *Solomon* to be so much behind hand? Some I know score it

on the account of his *Building of the Temple*, as if so magnificent a structure had impaired, and Exhausted his Estate.

But in very deed, it was his keeping of *seven hundred wives*, and *three hundred Concubines*, and his *Concubines* in all probability, more expensive then his *Wives*, (as the *Thiefe* in the *Candle* wasteth more wax, then the *wick* therof) All these had their several *Courts*, which must needs amount to a vast expence.

How cometh the great *Treasure* of our Land to be *low*, and the *Debts* therof so *high*? Surely it is not by *building of Churches*, all the World will be her *Compurgators* therein. It is rather because we maintaine (and must for a time for our safety) such a numerous Army of Souldiers.

Well, It had been both for the *profit*, *credit*, and *conscience* of *Solomon*, to have reduced his *Wives* to a smaller number, as we hope in due time our *standing Army* shall be *Epitomized* to a more moderate proportion.

XLVII.

Thanke God.

A Nuncio of the Popes, was treated at Sienna, by a Prime Person, with a great Feast. It hapned there was present thereat, a Syndiek of the Citty (being a Magistrate, parallel in his place, to one of our Aldermen) who, as full of words, as empty of wit, engrossed all the Discourse at the Table to Himself, who might with as good manners have eaten all the Meat at the Supper.

The Entertainer, sorry to see him discover so much weaknesse, to the disgrace of himself, endeavoured to stop the Superfluity of his Talke. All in vaine. The Leaks in a rotten Ship might sooner be stanchd. At last, to excuse the matter (as well as he might) he told the Nuncio privately, You I am sure, have some weak men at Rome, as well as we have at Sienna. We have so (said

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the Nuntio) but we make them no Syndickes.

It cannot be otherwise, but that in so *Spacious* a Land, so *numerous* a People as *England* is, we must have many weak men, and some of them of great Wealth, and Estates. Yea, such who are not only guilty of *plaine* and *simple* Ignorance, but of Ignorance garded and embroidered with their own conceitedness. But, blessed be God, they are not chosen Parliament men; the Diffusive Nation was never more carefull in their Elections of their Representatives.

Gen. I. 31. God grant, that as the *several* dayes workes in the Creation were singly by God pronounced GOOD, but the last dayes work (being the Collection, and complication of them all) VERY * GOOD, so these Persons, good as single Instruments, may be BEST in a Consort as met together.

XLIX.

Can good come from Ignorance.

King James was no lesse dextrous at, then desirous of the Discovery of such, who belyed the father of Lies, and falsely pretended themselves possesst with a Devil.

Now a Maid dissembled such a possession, and for the better colour thereof, when the first verses of the Gospel of Saint John were read in her hearing, she would fall into strange fits of *fuming* and *foaming*, to the amazement of the Beholders.

But when the King caused one of his Chaplains to read the same in the *Original*; the same Maid (possessed, it seems, with an *English devil*, who understood not a word of *Greek*) was tame and quiet, without any Impression upon her.

I know a factious parish, wherein if he Minister in his Pulpit had but named

med the word *KINGDOM*, the people would have bin ready to have petitioned against him for a *Malignant*. But as for *REALME*, the same in *French*, he might safely use it in his Sermons as oft as he pleased. *Ignorance* which generally inflameth, sometimes by good hap, abateth mens malice.

The best is, that now one may without danger, use either word, seeing *England* was a *Kingdome* a thousand yeares ago, and may be one (if the world last so long) a thousand years hereafter.

L.

Trusting maketh one Trusty.

C * From the mouth of my worthe Friend, now gon to God. D. Clare Chaplain then to his Highnesse.

CHARLES* the Second, *King* of the *Scots*, when a Childe was much troubled with a weaknesse in his Legs, and was appointed to weare **STEEL-BOOTES**, for the strengthening of them.

The weights of these so clogged the Childe, that he enjoyed not himself in any

any degree, but moaned himself, *fast-
ing at feasts*, yea, his *very Play* being
work unto him, he may be said to be a
Prisoner in his own *Palace*.

It hapned that an *Aged Rocker*
which waited on him, took the
STEEL-BOOTS from his legs, and
cast them in a place, where it was *hard*
to find them *there*, and *impossible* to *fetch*
them *thence*, promising the *Countess* of
Dorset, (*Governess* of the *Prince*) that if
any *Anger* arised thereof, she would
take all the blame on her self.

Not long after, the King coming in-
to the *Nursery*, and beholding the
BOOTS taken from his legs, was of-
fended thereat, demanding in some
anger, Who had done it:

It was I Sir (said the *Rocker*) *who had*
the honour (*some thirty years since*) *to at-*
tend on your Highness in your Infancie,
when you had the same infirmity where-
with now the Prince, (your very own Son)
is troubled. And then, the *Lady Cary*,
(*afterward Countess of Monmourh*) *com-*
manded

manded your STEEL BOOTS to be taken off, who, blessed be God, since have gathered strength, and arrived at a good stature.

The Nation is too Noble, when his *MAIESTY*, (who hitherto hath had a short course, but a long Pilgrimage,) shall return from forreign parts, to impose any other STEEL-BOOTS upon him, then the observing the *Lawes of the Land*, (which are his own stockings) that so with joy and comfort he may enter on what was his own inheritance.

But I remember, when *Luther* began first to mislike some Errours in the *Romish Church*, and complained thereof to *Staupitius* his Confessor, He used to say unto him. *Abi in Cellam & ora, Get you gone into your Cell and pray.* So will I do, (who have now done) and leave the managing of the rest to those to vvhom it is most proper to advance Gods Glory, and their Countreys good. *Amen.*

F I N I S.